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General Education and Teacher Preparation

By M. J. McKEOUGH, O. PRAEM.
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INTEREST in general education has increased greatly in the past five years. The publication of the Harvard report, the appearance of the *Journal of General Education*, articles on the subject in professional magazines, the curricular changes made by some of our leading universities to provide for it, are all indications of this interest. Catholic educators have not shown equal enthusiasm. This may be due to a consciousness that we have always had general education in our schools. My article is intended to stimulate some thinking on the subject and possibly to encourage some self-examination concerning it. To make it the more challenging, I have directed my thoughts to the teachers in our elementary schools.

I can foresee immediately a protest. Why write about general education in the preparation of elementary school teachers. The discussions in the educational literature about general education usually refer to the first two years of college and possibly to the secondary grades, but all school teachers know that elementary education is and always has been general, so why talk about it to elementary teachers. In response, I would like to make three assertions: 1. Every body does know that elementary education is by its nature general; 2. In spite of this agreement, there are relatively few of our elementary schools in which a truly general education is provided; and, 3. If pupils do not get a general education at the elementary level, they will never get one. It is true that much of the discussion on the subject has centered on college education but a consideration of what we mean by general education will, I think, make us realize how necessary it is to start it from the beginning and that the major burden of responsibility rests upon the teacher at any level. Let us therefore consider first what we mean by general education.

Even though the term has been under discussion for almost two decades there is no unanimous agreement regarding its

meaning. In 1934 a meeting was called at the University of Chicago of the Institute for Administrative Officers of Higher Institutions for the expressed purpose of formulating a definition of it. When however the reports and discussions had been reviewed, it was decided to publish the proceedings under the broader title, General Education, its Nature, Scope, and Essential Elements. The attempt to formulate a precise definition was abandoned. In the Thirty-eighth Year book of the National Society for the Study of Education, Part II was entitled: General Education in the American College, and in that part one of the writers after describing his efforts to find a meaning of general education, reported that "he uncovered a tangle of confusions, likely to appall even the most cynical believer in the diplomatic uses of ambiguity." However in spite of the confusion, ambiguity, and disagreement, there is rather general agreement today on four essential characteristics of general education. They are: 1. General education is concerned with the *whole* man; 2. It is preparation for life, for living as a citizen, in a democratic society; 3. It must have a bond of unity, something which gives it definite aims and objectives; 4. There must be integration of all the elements in the curriculum, a constant showing of relationships.

General education therefore does not mean that all students must be made to follow the same program of studies, nor that the content of courses must be the same for all. Ample provision can be made for individual differences and varying circumstances. Neither does it seek to make the student a lawyer, a doctor, a priest, a plumber, a garbage collector, but it does seek to make him a good citizen, a good member of the community in which he lives, a good member of a family, in general, to enable him to live a good life.

In order then that education at any level might be called truly general, it must have certain requisites. Very briefly these are: 1. a clear understanding on the part of the administrators and the teachers of the philosophy and the objectives of the total school program, and likewise of each grade and of each activity; 2. a unified curriculum, every element of which is made to subserve the aims and the objectives of the whole; 3. integration, both horizontal and vertical; 4. a thoroughly worked out plan of procedures and techniques that will be

familiar to every teacher. It is hardly necessary for me to add that, whereas elementary education and even secondary education up to and including the fourteenth grade, are essentially general, actually there are very few schools in which the requisites as outlined above are adequately present.

From the Catholic point of view, it takes little acumen to see how perfectly this concept of general education fits in with our philosophy and theology of education. The idea of educating the whole man, of preparing a man for life, both here and hereafter, of unifying the whole curricular program by an underlying philosophy and of showing the relationship of that philosophy to every human activity is something that fits in perfectly with our Catholic educational theory. Our religion makes our objectives definite and clear; it is a unifying force which points everything to the throne of God; it shows the relationship of one thing to another and thus provides the integration which is essential. While it is true that we have this perfect instrument for the achieving of general education, it is equally evident that we need to do much thinking and planning to make it actual in our schools.

From these considerations it is apparent, I think, that the burden of responsibility for general education rests upon the teacher. This is in conformity with the thought expressed by the Holy Father in his encyclical *On the Christian Education of Youth*. In referring to teachers he wrote: "Perfect schools are the result not so much of good methods as of good teachers." To make a good teacher of general education it is not sufficient that she have a mastery of the content of the courses which she is to teach. Nor is it enough that she shall have taken courses in the teaching of English, History, etc., or even in general methods courses. What then is needed by the prospective teacher of general education?

In outlining the requisites for general education above, we saw that the first of these is a clear understanding on the part of the administrators and the teachers of the philosophy and the objectives of the total school program. In a vague way every teacher in a Catholic school would be able to tell what the objectives of Catholic education are. Most of them would be able to quote from the encyclical, mentioned above, the Holy Father's statement to the effect that the aim of Catholic educa-

ion is "to cooperate with divine grace in forming Christ in those regenerated by Baptism." This is a high and a holy goal but when we try to realize it in a school program, we find that we must make it more specific. Monsignor George Johnson, in the chapter, entitled Education for Life, which forms the introduction to the three volumes, called *Guiding Growth in Christian Social Living*, attempts to do this for the teacher. In the first place he paraphrases the statement of the Pontiff thus: "...the aim of Christian education is to provide those experiences which, with the assistance of divine grace, are best calculated to develop in the young the ideas, the attitudes, and the habits that are demanded for Christlike living in our American democratic society." (Vol. III, p. 5)

His next step is to outline the major fields in which these experiences will occur. He mentions five of them, namely, the spiritual life, physical and mental health, family life, civic and social life, and finally recreation and leisure time activities. This though is only the beginning. It does set the broad goals for the teachers' educational activities but there is a big gulf between the knowledge of these goals and their achievement in the classroom or the activity. Going a step farther Johnson points out that for success in any of these fields, three things are required with of course the grace of God. They are 1. the attainment of certain knowledge, 2. the development of certain attitudes, and, 3. the acquiring of certain skills. Notice that he has put the attainment of certain knowledge in the first place. There has been a tendency, fostered by the so-called Progressive school, to place the emphasis upon activity and to minimize the importance of intellectual content. However it is abundantly clear that activity alone will not satisfy the educational needs of the child. The child's mind does not function in a vacuum. First of all, there is a fundamental content of truth which must be transmitted to the child. To fail to make use of this content is to deny to the child his birthright. It is equivalent to a denial of the existence and the importance of objective truth. Moreover it is a refusal to allow the child to profit by the thinking and the experience of man. From the religious point of view it is keeping from the child the saving truths of salvation, revealed to us by God. Is it not evident also that the second activity, namely, the development of attitudes is directly

influenced by the content of our thinking, by our intellectual life, in other words, by our knowledge? And even our skills, at least the mental ones, depend upon a content. How can we teach a person to study, to concentrate, to reason, unless we give him something on which to exercise these mental faculties. Physical skills may, it is true, be acquired without intellectual content, but the desire to acquire them, on which so much of our progress depends, is directly in proportion to our appreciation of the values to be derived from them. In a general education therefore all three of these achievements must proceed simultaneously. There is a mutual dependence of one upon the other and the teacher must be cognizant of this interrelationship and of the techniques necessary to make them real.

We have seen that integration is an essential element in general education. Integration means fundamentally a tying together of all the segments of educational experience so that together they form a unified whole. It is like putting into their right places the pieces of a jigsaw puzzle to make a single complete picture. The teacher provides for this integration by showing the relationships to the life of the student as a whole of every fact, every activity, which she presents to the child as a learning experience. If we analyze these relationships it becomes apparent that all of them may be classified under three general headings. They are: the relationship to God and this includes the Church, the relationship to one's fellow men, and the relationship to nature, the universe, the world round about us. From his first day in the kindergarten, every learning experience of the child can be related to these three. I might say here parenthetically that we have here the essential difference between the Catholic concept of general education and that of practically all others. The non-Catholic writers have taken into consideration the second and the third relationships but they have ignored the first. They would prepare the student to live in the world with his fellow men but not with his God.

We shall return to the question of religion in general education a little later. Let us consider briefly the problem of integration. The content of elementary education can be distributed into five main fields, namely, religion, science, social science, language arts, and fine arts. Each of these respective

fields can be presented to the student as something distinct, independent, unrelated to anything else in the curriculum. Too often in the past and even at present such as has been the method of presentation in our Catholic schools as well as in others. The movement toward general education was a protest against such artificial fragmentation. On the secondary level the practice of concentrating the training of a teacher on just one of these fields has so narrowed the perspective of that teacher that it would be impossible for him to integrate his special field with the others. The elementary teacher is ordinarily not exposed to such concentrated preparation, but it is possible that she herself has received her knowledge of these several fields in independent unrelated doses so that in her own mind each one of these is walled off from the others and she too finds it impossible to think of them as related.

We have said before that to achieve the goal of general education, we must have a bond that will give unity and significance to all educational activities, something too that will provide objectives not only for education but for life, something that will give to the student a scale of values, a distinction between good and bad. The Harvard Report, *General Education in a Free Society*, in Part 5, of chapter I, considers the "search for unity." On page 39, this statement is made: "This then, or something like this, is the present state: an enormous variety of aim and method among colleges as a whole and much the same variety on a smaller scale within any one college. This condition which seemingly robs liberal education of any clear, coherent meaning, has for some time disturbed people and prompted a variety of solutions. Sectarian, particularly Roman Catholic, colleges have of course their solution, which was generally shared by American colleges until less than a century ago: namely, the conviction that Christianity gives meaning and ultimate unity to all parts of the curriculum, indeed to the whole life of the college." While this statement is made to apply to the college level, all will admit that a bond of unity is even a greater need on the elementary level. Two things are noteworthy in this quotation. The one is the recognition of the need of unity in general education and the other is the acknowledgment that for us Christianity provides that unity. With both of these assertions we agree wholeheartedly. Unity

is needed in education from the beginning to the end, and in our religion we have a perfect means of securing this unity. However, as Dr. Shields and Monsignor Johnson insisted on so much, a period a day of religion will not of itself give this to us and much less will the memorizing of answers from the catechism produce it. To unify their education, to be a directive force in their lives, religion must be integrated with every action not only of their schooling but of their whole lives. To accomplish this requires not only a mastery of the religious content, but a knowledge of the lives of the children, of their background, their environment, and thoughtful planning of every lesson, every day. Good will and zeal, while necessary, are not of themselves enough; Thorough training for this task is required.

Those who are familiar with Monsignor Johnson's book *Better Men for Better Times* will recall that he has elaborated in it the ten principles which Bishop Haas and he had previously worked out. For the benefit of those who have not seen this book, it is worth while giving these principles here for they do constitute the foundation on which a Catholic system of general education must be built. They are:

1. The dependence of all men on God
2. The individual dignity of every human person without distinction as to race, color, nationality, etc.—"made to the image and likeness of God."
 - The rights and duties that follow from this dignity.
 - The need for law to uphold rights and duties.
 - The need for government to enforce laws and protect the rights of men.
 - The obligation of all to respect the authority of the government, which is derived from the authority of God through the people.
3. The social nature of man.
 - The need of man to live in society.
 - The development of the individual in the three human societies: family, Church, and State.
 - The benefits of the individual to society and of society to the individual.
4. The sacredness and the integrity of the family, united in love and blessed by the sacrament of Matrimony.
5. The dignity of the worker and his work; the rights and duties of employers and employees.

6. The material and interdependence of all men based upon the social nature of man and his needs of body and soul.
7. The obligation of all men to use the resources of the earth according to God's plan and to share them in justice.
8. The obligation of men to share non-material goods with one another through education, social and cultural activities, religious activities, etc.
9. The obligations of justice and charity that exist between peoples and nations as between individuals.
10. The unity of all men.
The natural unity of all, having a common origin in God and possessed of a common human nature.
All called to be one in Christ.
All united as actual or potential members of the mystical body of Christ.

Since principles must lead to practice if they are to be fruitful for Christlike living, the teacher while inculcating these principles, must at the same time emphasize the habits of virtue that are the hallmark of Christian social living.

It has been made clear, I think, first, that the need for general education exists on the elementary level as well as on the secondary and college levels; second, that this is true in Catholic schools as well as in any others; third, that thorough and detailed preparation is necessary to fit a teacher for the satisfaction of this need. Now, just a few words more on this preparation. It seems to me that a teacher who is to be expected to participate in a general education program must have the following qualifications:

1. A broad general education.
2. A wide mastery of the subject matter fields which she will be expected to teach.
3. A thorough grounding in the philosophy of Catholic education.
4. A thorough grounding in the philosophy of the Catholic school curriculum.
5. A thorough training in the methods of presentation, and the techniques of integration.

Given these she will, with the grace of God, be able to prepare her children for Christian social living.

Undergraduate Preparation for Clinical Psychology

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PERHAPS the weakest area in the whole field of undergraduate Catholic Education is in preparation for the training of clinical psychologists. Throughout the land, Catholic undergraduate programs in almost any other subject may be found that are of commendable excellences. Here and there students in our Catholic colleges are given programs that do prepare them for graduate professional training in clinical psychology. Such schools, however, are rare indeed.

Lack of proper undergraduate training in a given area may sometimes be due to lack of equipment: some schools may be seriously handicapped in given fields because of inadequate libraries or laboratories. Now and then a program may be weak because of a shortage of properly trained instructors in a given specialty. Neither of these reasons can be given to explain the weaknesses of undergraduate programs in preparation for training in clinical psychology. The real reason is lack of proper understanding of what is expected of undergraduate schools, by graduate schools that train clinical psychologists.

It must not be assumed that this lack of clear objective is peculiar to our Catholic colleges. Anyone who examines transcripts of students who have taken undergraduate majors in some of the best known colleges of the country is made aware of the very wide disagreement as to what really constitutes adequate undergraduate training in any field of psychology. The reasons for the confusion are numerous, not the least being the relative immaturity of psychology as a separate specialty, and the almost phenomenal development of interest in psychology since the recent war. A committee of the American Psychological Association has been working on the problem as to what, precisely, should constitute a *graduate* program in clinical psychology. (1) There is no adequate study, however, of what should constitute proper undergraduate preparation for later training in clinical psychology. A study appeared in

1946, based on a survey of nine graduate schools who were asked what was the ideal undergraduate preparation in psychology. (2) About the only clear-cut conclusions seem heavy emphasis on mathematics and natural science. Amongst the recommendations of the recent Harvard Commission on the Future of Psychology are certain concrete suggestions for prerequisites in psychology. (3) Emphasis is on mathematics, physics and biology. Quite recently Berea College, Berea, Kentucky, tried to answer the question by making a survey of what 24 graduate schools expect of our colleges in preparing students for professional specialization in psychology. (4) It is unfortunate that the results of this survey have not been published.

We are not as sure in stating the ideal undergraduate program for any kind of psychology as the American Medical Association is for medicine, the American Society of Civil Engineering is for civil engineering, or the Holy See for theology. There is, however, enough information available to justify the charting of a proposed undergraduate program in psychology that could be considered adequate preparation for later specialization in clinical psychology.

One leading idea that is gaining wide acceptance is that undergraduate training in psychology should be pre-professional. One should not set up shop as a clinical psychologist with an A.B. degree. Indeed, there is strong feeling against those who hang out a professional "shingle", with only a Master's degree. Possession of a Ph.D. degree from a university qualified to give training in clinical psychology plus a minimum of a year of supervised training in a clinical setting are considered now as the proper formation for a clinical psychologist. Since the undergraduate training in psychology should prepare for later specialization it is clear that the college program need not be cluttered with a multiplicity of highly specialized courses in psychology that are much more profitably studied on the graduate level. This has been well expressed in the Berea study by Dr. R. A. Brotemarkle, of the University of Pennsylvania: "We have no great enthusiasm for an excessive major in psychology on the part of an applicant for graduate work. As a matter of fact, our undergraduate work is designated as specifically pre-professional and, while we find that a sound

undergraduate major has good preparation for advanced study, our basic interest beyond the requirement of General Psychology with laboratory experience is a breadth of scientific experience and knowledge." Dr. Henry E. Garrett of Columbia University approves the same policy: "We feel that preparation in physics, biology, and mathematics is more important than a long list of overlapping psychology courses. . . . If a student is bright and is well grounded in the natural sciences, we feel that the graduate school can give him the psychology that he needs." The need for a broad scientific and mathematical background is recognized by other universities. Some require logic, and social science; one considers anthropology and and epistemology as "desirable but not necessary".

It is true that most of our Catholic colleges do not have a clinical psychologist on the staff. This need no more prevents them from giving adequate preparation for future training in clinical psychology than the lack of a physician or a lawyer on the staff excludes the possibility of a pre-medical or a pre-legal sequence. All Catholic colleges should easily be able to provide their students with everything desired by graduate schools in clinical psychology.

What core training in undergraduate schools is desired? Obviously, some general orientation must be given in psychology itself. Mention will be made later of the place of philosophy, and specifically of philosophical psychology, in this core. Here it must be stressed that philosophical psychology, though considered essential for our Catholic students, is not sufficient background for professional psychology, any more than medical ethics or a correct knowledge of the body-mind relationship is sufficient for pre-medical training. Of doubtful value are vague, ill conceived and ill produced courses in "general" psychology: courses in which the student doesn't know whether he is being taught science or philosophy or theology; nor in which, if one's thinking insists on a synthesis, does the student achieve any coherent integration whatever. Such courses, in which the *intellectus agens*, *sensus communis*, reflex arc, Binet IQ, Rorschach, electroencephalography and a critique of psychoanalysis get equal and equally inadequate treatment are a major hazard for any promising future psychologist. There should be one course at least, preferably two

semesters, in what is variously called "modern", "experimental", "empirical" or "scientific" psychology. Philosophical psychology should be given, and given strongly, as part of a larger philosophical synthesis. The problem of the synthesis of the "two psychologies", philosophical and scientific, is essentially no different than any other problem of synthesis facing our Catholic colleges. Let us say, then, that there should be a course, preferably of six semester hours, in "scientific" psychology.

The need for an adequate foundation in basic principles of life and reality is, hopefully, being recognized more and more by psychologists today. True, the American Psychological Association does not suggest courses in cosmology or theodicy or metaphysics: but stress is currently being placed in training in certain background areas such as anthropology, sociology, epistemology and logic. Nowhere in my relationships with those working in clinical psychology have I found opposition to a sound philosophical background in the formation of a clinical psychologist. Of course there are conflicting opinions on what, precisely, should be the philosophical content presented. More often our non-Catholic colleagues feel that what we give as a philosophical background, they are giving under other names. This is not the place to argue the issue. What is beyond argument is this: a sound "human" and "social" background is necessary in clinical psychology. I have heard criticisms by non-Catholic clinical psychologists of Catholic undergraduate programs in which the only psychology given is the philosophical. I have heard no criticism of a program in which both philosophical and scientific psychology are given. Indeed the chairman of the Department of Psychology at a leading University recently told me that he believes that the contribution we can make in our Catholic schools to psychology should properly be made within the larger framework of our Catholic thought. Philosophy, then, should be included in the Catholic undergraduate preparation for clinical psychology. What courses or sequence will be taken depends on the programs and viewpoints of the several colleges. An absolute minimum would seem to be some introduction to philosophy, including logic and the problem of knowledge, followed by philosophical psychology and the philosophy of science. This probably is automatically

solved in those Catholic colleges, too few by far, which offer complete and integrated courses in philosophy.

A clinical psychologist must be interested in human beings: he must know human beings. He must, too, know the human body. Although his foundation in biology need not be as extensive as that of a future physician, still he will find much of his future work in association with physicians. Hence he should have enough familiarity with the structure of the human body to understand much of the jargon of the medical profession. For his own sake, it is ridiculous for a clinical psychologist to hope to understand much of the human personality, composed as it is of two principles of being, the spiritual and the bodily, without accurate knowledge of human biology. It would seem that on the undergraduate level, a full year's course with laboratory in general biology should be required, plus additional courses at least in anatomy and physiology, and if possible, in genetics and endocrinology.

There seems no objection possible to the inclusion of any of the above in the undergraduate program. The next two prerequisites to be considered come in for considerably greater criticism. They are mathematics and physics. Here then will be the place to insist that a clinical psychologist today is not only a psychologist in some psychometric, diagnostic or therapeutic sense, but is also a scientist. Moreover, the need today is for clinical psychologists who are very well equipped to do research. There is much ignorance of the precise nature even of certain problems, and *a fortiori* of their answers. Frontiers must be explored and pushed back to expose other unexplored areas. Clinical psychologists in the Veterans Administration, which to some extent is setting much of the pattern in the training of clinical psychologists, are today devoting 10% of their time to research; the VA is trying to raise this to 30%. Scientific research is almost impossible without science's tool, mathematics. Mathematics is not as totally necessary in psychology or even in biology as it is in chemistry or physics; but it is necessary none the less. One is lost in even trying to read many scientific reports in clinical psychology without some knowledge of mathematics. To carry on the research itself, which every clinical psychologist should be prepared to do, requires considerably more mathematical facility. The minimum undergraduate

equipment required is hard to specify. The absolute minimum would seem to be one "stiff" year of college mathematics, consisting not of "math survey" or "business arithmetic", but of college algebra, trigonometry and analytical geometry. Of 24 universities offering graduate work in clinical psychology, recently polled, only one requires the Calculus as a Ph.D. prerequisite in clinical psychology; but 16 of them said they felt it desirable. The Harvard Commission specifically recommends it. It is well-known that now and then certain people are attracted to clinical psychology because of their own personal adjustment problems; it is almost pathetic to see how suddenly they lose interest in a Ph.D. program in clinical psychology when they hear the word Calculus. Apart from its real value to any scientist, psychologist included, it must, I believe, be admitted that the Calculus has a real "nuisance value" in any list of prerequisites for graduate training in clinical psychology. The profession wants people of high calibre who are not afraid of work. If they "just can't get math", they should be politely counseled towards some career other than psychology.

Least important of the prerequisites is college physics. Still it does have a very real value for a psychologist. It is very difficult to be at home in any of the problems of vision or hearing without a knowledge of light and sound; mechanics and electricity, including electronics, are essential for anyone whose research involves the use of apparatus. Moreover, the scientific attitude developed in biology can be still more rigorously attained in a physics laboratory. It is a mistake to confuse the *rationale* of research in physics with that in psychology: still, I know of no method better than experience in a physics laboratory for imparting the training in precision required of a psychologist. Chemistry, too, would be valuable, especially in view of current emphasis on endocrinology. It is also indispensable for a thorough knowledge of physiology. Perhaps the best reason it is not recommended here for inclusion in the list of undergraduate prerequisites for psychology is the very practical reason that we must stop someplace.

Thus it can be seen that adequate prerequisite training for clinical psychology is available at most of our Catholic colleges. What seems needed most is proper counseling of students who express an interest in becoming clinical psychologists. If their

faculty advisors suggest an exclusive concentration in philosophy or sociology or education, for example, without a sound background also in scientific psychology, mathematics and the natural sciences, the students will be disillusioned when they discover that our currently over-crowded graduate schools will reject them in favor of students no more capable but better prepared. Guidance in counseling such students can be found in the appended program of courses worked out some time ago at The Catholic University of America by Father James M. Campbell, Dean of the College of Arts and Sciences, and Father Thomas V. Moore, O.S.B., for many years Head of the Department of Psychology and Psychiatry. The sequence includes all the undergraduate courses that would be required as prerequisites for a Ph.D. degree in clinical psychology, or for that matter any specialization in psychology. Those who would be satisfied with M.A. training need not concentrate as heavily in mathematics and in the natural sciences.

An interesting footnote to this sequence is that it could be profitably used by a pre-medic student who is interested in specializing in psychiatry. As is well-known, a psychiatrist must have a doctorate in medicine before he begins his specialization in psychiatry. From his undergraduate days he could be very well orientated psychologically as well as medically. By taking courses in chemistry and perhaps certain additional courses in biology as the "electives" in the above or a similar program, the student would have with his bachelor's degree a double-barreled training that prepares him for later specialization either as a psychiatrist, with the M.D. degree, or as a clinical psychologist, with the Ph.D. degree.

The final thought is the one that has prompted this article: the great need today for Catholic clinical psychologists. There is, of course, the laudable aim that we always want to see Catholics take their place in every walk of life. Clinical psychology is developing rapidly; Catholic interest is still lagging. There is great need for psychological services in all levels of our Catholic school system. Clinical psychology could easily be one of those "danger areas" where a sound fundamental approach is required as a safeguard against serious error. A very good "apologetic" argument could be made for more Catholic psychologists. And unlike many other "apologetic" ap-

proaches, this one does not demand that the apologist accept humble financial remuneration. Any clinical psychologist who completes adequate training is immediately bombarded with offers for work at salaries considerably higher than those of the college and university professors, even with long seniority, who have just finished training him. The field of clinical psychology is not quackery: it is a respectable professional field, where Catholic young men and women, properly adjusted themselves, and motivated by a desire to help people to a fuller and happier life, can find work, handsomely paid, in which they have an opportunity to decrease the chaos and confusion of a world in a quandry, and to bring to their fellow men something of the *mens sana in corpore sano* that is part of the larger heritage given to us by Christ.

Suggested four year sequence in Catholic colleges as preparation for graduate work in psychology.

First Year:

Religion
English composition
Advanced Algebra, Triogonometry, Analytical Geometry
Elementary French or German
Animal and Plant Biology
History of Western Europe

Second Year:

Religion
Introduction to Philosophy, with Logic and Criterology
General Psychology ("scientific"; 2 semesters)
Differential and Integral Calculus
Lower Vertebrates and Mammalian Anatomy
Intermediate French or German

Third Year:

Religion
Philosophical Psychology
French or German if Modern Language Examination has not been passed; if passed, then elective here.
Laboratory Psychology
General College Physics
Elective

Fourth Year:

Religion
Philosophy of Science

English Literature

General Physiology (1 semester, followed by elective)

Elective

Coordinating Seminar and Reading List in Psychology.

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The Teacher and Christian Courtesy

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COURTESY is a subject with which we as Catholics should be on most intimate terms both in the natural and the supernatural order, for the ceremonies of the Church are the forms of courtesy in which we clothe our worship, and this courtesy which we render to God as His just due in the Liturgy must flow over into our daily life in the courtesy we show to man because of His dignity as a member of Christ's Mystical Body and a temple of the Holy Ghost. For a Catholic courtesy is not an empty formalism nor a thin veneer, but a code of conduct that is "rooted and founded in Charity" rising from a heart deeply aware of God's inexorable promise that what is done to the least of His brethren is done to Him. The necessity of exquisite courtesy was imposed on each of us at the time of Baptism. Since Christ commanded us to be perfect as His heavenly Father is perfect we must bring to the highest degree of perfection all of our faculties both bodily and spiritual. Therefore we must strive continually for that harmonious integration of body and mind which sets apart the man of poise and culture. Each Catholic is committed by the Sacrament of Confirmation to an apostolate of Catholic Action in whatever sphere he moves. The more we rid ourselves of uneasiness in any situation, the more energy we shall have to expend on the pressing problems that continually confront us in our apostolate.

Education must be directed toward the total improvement of the whole man, for man is so constituted that his physical, intellectual, and spiritual nature continually interact. Rt. Rev. Monsignor George Johnson, in introducing the Christian Social Living program says: "The ideal which we are endeavoring to approximate in our present program of education for Christian Social Living is 'the formation of the true and finished man of character' who will possess the undertakings, attitudes, and habits demanded for Christ-like living in our American democratic society,"¹ and this: "The Christian should conduct himself in accordance with norms derived from the teachings of

¹ Guiding Growth in Christian Social Living, Vol. I, Rt. Rev. Msgr. G. Johnson: "Introduction"—p. 4.

Christ. The grace of God is in him, and he is expected to follow its promptings and make constant use of its power."² These are basic concepts and from them must emanate the training for courtesy. Our purpose as Catholic educators is to train future citizens for Christian social living. Both the word "Christian" and "social" gives us the clue for the necessity of continual guidance in the fundamentals of courtesy from kindergarten through college. As good habits of courtesy are formed the need for specific training lessens; yet, we never arrive at a point in the curriculum where the implicit stress on correct social usages entirely disappears.

Before we continue, let us ascertain precisely what we mean by "courtesy". We are familiar with Cardinal Newman's definition of a gentleman as one "who never inflicts pain." St. Francis de Sales has said that a truly religious man is of necessity a courteous man. Father Rooney, S.J. has elucidated these ideas by saying: "Courtesy then for a Catholic is not a matter merely of courtesy and nothing more. It is a beautiful, fine, human, natural virtue which has been taken to the baptismal font of grace and faith and charity and has been baptized into Him (Christ)."³

It is impossible to discuss the topic of education toward good manners without delving into that of character development because courtesy is not an adornment on the periphery of life but of the very heart and core of character. Courtesy, though it governs exterior conduct, is a reflection of the heart and soul, and as a consequence must be stressed and developed from the earliest educational levels as part of an integrated educational program which supplements the training which ideally is given in the home. Therefore, an important principle to keep before us is that good manners must be in conformity with Christ's teachings and must be founded on the real supernatural virtues of charity, self-sacrifice, and consideration for others. Based on simplicity and truth, it must be meaningful, and must flow from the fundamental principle that we must avoid conduct out of keeping with our Catholic Faith. If we believe what we profess to believe, it must be demonstrated in

² Ibid

³ Richard L. Rooney, S.J. "Courtesy in Christ" (Discussion Outline). The Queen's Work, St. Louis 8, Mo.

our daily life. Courtesy must start in the mind in the virtues of Christ-like Faith and Humility for only through these can a person be good-humored, cheerful, tactful, understanding. This is attained through a consistent program of discipline, prayer, and training. It is a long and arduous process which must be begun in childhood and consequently must be an integral and natural part of the curriculum. Nevertheless, this must not be superficial or formalistic. It must be real, warm, vibrant, of the very warp and woof of Christian character so that it is the natural, normal manner of living to practice these amenities behind the closed door of the home as well as in the white glare of a social gathering.

Courtesy cannot be divorced from the social doctrines of the Church. We need to develop not only Catholics who know but Catholics who do. There must be a welding of the powers of the intellect and the will. We must work for a genuine Catholic culture based on a genuine Catholic life instead of on a compromise with paganism. The modern emphasis on correct social usages makes these of more importance than the fundamental principles of right living. We grant the necessity of adherence to social customs but this adherence must be founded on the vital principles of the dignity of man. Man's knowledge must shape his conduct. Good manners must be based on good morals. Courtesy is one more phase of all of these things which must be restored under the headship of Christ.

Unfortunately, despite the urgent pleas of the Holy Father, women are tragically neglectful of their tasks as homemakers and mothers, with the result that the school must assume an increasing amount of responsibility in the care and training of children.

In early years the demarcation between character development and training in courtesy is almost indiscernible. With youth and maturity, however, the complicated pattern of existence makes a more specific emphasis on certain social practices imperative, but all must be founded on the basic ideas of Christ-like living. The ideal is so to regulate the social activities of youth that they will aid his well-rounded development. A proper adjustment to social situations which constitute every contact that one individual makes with another is a prime

requisite for successful living. The rules governing those contacts are called "etiquette". At the present time, when there is a general disregard for any type of rightfully constituted order many people have an aversion to learning these rules, believing that such knowledge leads to overpreciseness or painful formality. This is far from true. This code, for the most part, has been gradually developed through experiences of people over a long period of time and is based on the Christian idea of doing the kind, thoughtful thing, and of giving the least offense possible to associates. Since it makes human relations smoother, a child who wishes to be really gracious and charming must learn the correct thing to do and practice it daily. The assurance of knowing what to do and of having the facility in doing it is of great importance for the personality. It builds poise and self-confidence and destroys self-consciousness and the feeling of inferiority. A child can completely forget himself and devote all his time to thoughtfulness of others if his bodily movements are assured and under control. This is true charm.

As confirmed Christians our motives for courtesy tend toward the same immediate goal as the cultured pagan; that is, that through a winning personality we may wield as wide an influence as possible; but ultimately the ends are at complete variance. As Christians our final purpose is not for ourselves in any sense, but that we may win people to Christ through our example. One of the outstanding characteristics of the man-Christ was His compelling charm, His consideration, thoughtfulness of others, His courtesy. If we are to be true Christians we must continue that Christ-like courtesy and bear it daily by our own hands, lips, eyes, and notions into that pagan chaos which is modern society so that at every moment in time there will be a continuation of Christ's courtesy through us. If Christ is not to be lost in the world today He must speak through our lips, see through our eyes, and act through our actions as He acted through Mary during that beautiful season which we relive in the Church during Advent.

Since man is so constituted that he must live and work out his salvation in society his education must equip him in every way possible to best accomplish this end. The liturgy in the Mystical Body, furnishes man with the divine model of a social fellowship made up of individually responsible persons; it gives

to each member the inspiration of a personal growth in this life from within through the grace of God, and it is itself the very source of all supernatural grace and help by which alone man can achieve his highest development as a *persona* and as a member of the fellowship. An ideal is a guiding standard of life upon which we set our hearts. For the Christian that ideal has taken the form of a concrete living personality, Christ, the God-Man. Cardinal Mercier makes it the solemn duty of conscience of every educator "to put his pupils in contact by clear practice, well-understood and soundly Catholic, with the living person of our God-made-man, the Saviour, Jesus Christ."⁴ This can be accomplished most easily from a direct application of the daily Mass. Each day there is presented a different aspect of Jesus's dealings with man. To study Christ and let His virtues and sanctity permeate and dwell in each child, to form there a Christ-like character is the normal and proper method authentically instituted by the Church in its Liturgy and specifically applied to our immediate educational needs by the Christian Social Living program. Henry A. Gebhardt summarizes these educational aims by saying: "In a wedding, therefore, of the best techniques of character education and an intelligent comprehension of the liturgy of the Church, lies the hope of a felicitous union of nature and grace in the heart of youth."⁵

It is obvious, therefore, that guidance and training in courtesy and good manners is an integral and natural development of the Christian Social Living program; yet, to give specific details as to how this is to be carried through is outside the scope of this paper. Necesarily, all that we can hope to accomplish here is to mention a few directives and tentatively suggest a basis for procedures.

In the first place, training in good manners in the elementary grades is never an isolated subject but must be integrated with and radiate from the whole curriculum. Almost every classroom situation offers opportunities of incidental teaching of the fundamentals of courtesy. In addition, it must be remembered that one of the most potent forces in training younger children to good manners is the daily example of the teacher who repre-

⁴ Preface to Flad's "*L'Education par la liturgie*."

⁵ *Orate Fratres*, Vol. III, Henry A. Gebhardt: "Liturgy and Character", p. 87.

sents to those under her charge everything that is desirable. Nevertheless, since our complete curriculum is integrated with the teaching of religion, based on the life of our Lord, this seems the logical source from which we derive any formal idea in regard to courtesy. This program may be developed at the different grade levels so as to furnish material for use even in high school classes. A definite example of this type of lesson might easily follow from an examination of the Sunday Mass texts. The Seventeenth Sunday after Pentecost, which usually comes very close to the beginning of the school year presents a typical example. The Epistle may be summarized and explained to very young children or read and discussed by older groups. We discover that St. Paul urges us through our common Faith and common Baptism to realize in every moment of our life the closeness of the bond which unites all of us in God's family. As a consequence of this, we must constantly help and cheer one another. The Gospel text emphasizes this thought by giving us Christ's teaching on the two great commandments. This realization of the love of God expressed in the love of neighbor fills us with supernal joy based on the knowledge that we are "free with the freedom of the children of God." The idea must then become concrete to be meaningful in a child's life.

How do we express joy,—holy, Christian joy, habitually? By cheerfulness. Practicing cheerfulness in concrete situations develops real courtesy that is not superficial or stereotyped but stems from the solid virtues of consideration for others, self-sacrifice, and genuine love of neighbor.

A basic pedagogical principle with which we are all familiar is the conviction that the most effective way of inculcating correct habits and forming right attitudes is to develop them in natural situations or to create situations that will stimulate this growth. From discussions based on the ideals gleaned from the life of our Lord as portrayed in the Mass text for the Seventeenth Sunday after Pentecost we would inspire the children to arrive at the desirability of these specific practises of good manners:

A. In the home—

To be pleasant and agreeable at all times.

- To say "Good morning" cheerfully to parents, relatives, servants.
- To lend a helping hand whenever possible not only to members of the family but also to the servants when they seem overburdened.
- To meet each day's task with enthusiasm.
- To enjoy wholesome laughter and playfulness in the family circle.
- To be patient when forced to wait for a thing or for a person.
- To be considerate and never quarrelsome with brothers and sisters.
- To be thoughtful and obedient to grandparents or relatives visiting in the home.
- To eat gladly whatever mother prepares.
- To offer apologies and to admit mistakes; to repair damage done through carelessness.
- To be familiar with and practice daily the common rules of etiquette.

B. In the school—

These practices of good manners may be discussed, contributions being made by members of the class and should be carried out by the class in the every day situations of school life. Many of these points may be brought to their attention incidentally in the course of the school day through actual situations that arise out of group experiences.

- To be always generous with classmates.
- To cheerfully relinquish play materials to those waiting.
- To speedily put things in order in the desk or locker so as not to inconvenience others.
- To abide cheerfully by the choice of the majority in class projects, stories, elections, games, social activities, etc.
- To enthusiastically enter into pantomimes, plays, etc. even though the part assigned is very small.
- To try to see both sides of every situation.
- To study and discuss the ordinary rules of good manners and continually practice them with school companions and teachers.
- To be a good loser in games and to applaud the other side.

To be patient, cheerful, and helpful to poor players.

To continually look to Our Lord and His Blessed Mother as the most courteous Man and women who ever lived.

C. In Community—

Again, these attitudes are not merely theories that we derive from Christ's teachings on brotherly love, but actual practices that we must make concrete in the child's life by incentives and directive in the natural community life of the school.

To be friendly on every occasion to all with whom we come in contact.

To avoid all superiority and snobbery, and race prejudice motivated by our understanding of Christ's Mystical Body.

To share our joys with others—candy, fruits, games, invitations.

To help others to get acquainted.

To take an interest in those not enjoying themselves.

To help the less fortunate.

To be careful not to hurt playmates and pets.

To not have to be coaxed to entertain.

To choose a conversational topic that is of interest to all.

The above are merely suggestions for motivating courteous conduct and may be supplemented and developed in many and varied ways.

There is frequent need also to study ordinary social problems. Definite social situations that frequently offer difficulties—introductions, table manners, conduct at formal functions such as receptions, teas, etc., may be studied and dramatized either in the classroom, the homeroom, or in assembly programs when the subject is of interest to the entire student body. There are a number of 16 mm. films depicting the wrong and the correct standard of good manners available in a number of allied subjects, such as: table manners, correct conduct at dances toward escort, host and hostess, chaperones, etc. that prove very beneficial after the matter has been talked over by the students and the necessity felt for some definite instruction.

Practically every classroom situation offers ample opportunity for insistence on good manners, and a failure to demand this on all occasions on the part of the teacher may in some measure

be responsible for not only laxness on the part of the students, but also for the rather widespread attitude that good breeding and the forms of etiquette are outmoded in the twentieth century.

A useful plan for fostering knowledge of correct behaviour on a definite occasion and thus developing poise might be used as a homeroom project. A class wishes to give a dance, but not quite certain of what Emily Post requires, they make a study in their homeroom of the rules of etiquette applicable in their case. They may even invite members of the faculty to talk to them on this subject. After feeling confident that they have a grasp of the situation they plan the dance and all attend it without embarrassment. They have gained both in knowledge and social skill. In addition to their recreational aspects, high school parties are valuable in developing a definite social sense. The ingenuity of the teacher will invent multiple occasions of this type where the pupils learn poise and charm mindfully always that the more gracious the personality the greater the influence for the cause of Christ in the twentieth century.

We may say then, that courtesy is the shining radiance of Christian Social living, the effulgence of kindness and consideration, that is shed by cultured Christians on all with whom they come in contact, a small facet of the glory of Christ's personality which shines through us.

"I Was Hungry..."

By SISTER M. DENISE, O.S.F., M.A.
Commission on American Citizenship
The Catholic University of America

BETWEEN the doctrinal teachings of the Catholic Church and the practices of hundreds of thousands of Catholic youth in our United States today lies a gap—a dangerously wide gap—which must be bridged if Catholic education is to be genuinely effective in the lives of the Catholic American men and women of tomorrow. Cognizance of this gap is implied rather than expressed in Our Holy Father's radio address to the Inter-American Congress on Catholic Education in Bolivia last October. Again the primary purpose of all Catholic education is set forth in unmistakable terms:

The essence and the goal of education—to use the expression of Our immediate Predecessor—consists in collaboration with divine grace for the formation of the true and perfect Christian.

In this perfection is included the ideal that the Christian, as such, be in condition to face and to overcome the difficulties and to correspond to the demands of the times in which it is his lot to live.

That means that the work of education, since it must be carried on in a specific environment and for a specific background (*milieu*), must constantly adapt itself to the circumstances of this background, and of this environment wherein this perfection has to be obtained and for which it is destined.¹

In insisting on the absolute need there is to prepare our youth for *their* life in *today's* world, since it is in that world that their Christian "perfection has to be obtained and"—a point we often overlook—"for which it is destined," Our Holy Father knew he was not setting up any novel educational goal. The universal Church has always thought in these terms.² The great American educator, Monsignor Johnson, never tired

¹ Pius XII, Radio address to the Inter-American Congress on Catholic Education at La Paz, Bolivia, October 18, 1948. *The Catholic School Journal*, Vol. 48, No. 10, December, 1948, p. 333.

² Cf. *Acta et Decreta Concilii Plenarii Baltimorensis Tertii* (1884), Baltimore, 1886, n. 208-213, pp. 111-114.

clarifying the educational aims of the Church in terms of the *hic et nunc*. Over eight years ago he wrote:

In these schools [Catholic schools of the United States] the aim is to provide their children with those experiences—religious, social, aesthetic and scientific—which will enable them to develop the ideas, the attitudes, and the habits which will equip them to live as Christ would have them live if Christ is to live in and through them in American democratic society.³

It was in an attempt to insure that the work of Catholic education on the secondary level would continue to “constantly adapt itself to the circumstances” of its own background, that the project herein described was undertaken.

Under ecclesiastical direction, those members of the Staff of the Commission on American Citizenship at Catholic University who are working on a curriculum for our secondary schools sent a questionnaire to students of varied intellectual, scholastic, social and economic strata in representative schools in different sections of our nation in an attempt to check students’ needs through statements from the students themselves. As a result of the full freedom and strict secrecy guaranteed to the students and made possible by the perfect cooperation of the respective principals and teachers, the results obtained are not merely thought provoking; they are climactic.

Confession is good for the soul. When the questionnaires were returned to us, among the 3,000 sampled throughout the country, I discovered certain students who, according to their present placement, must have been members of my own classes and clubs for the past three years and who, like hundreds of others, have grave and long-standing problems which have not only not been solved, but which have not been clarified by discussion in class or out. This hard fact qualifies me, as a full-fledged member of the ostrich club, to discuss the vital question: *Are we, in accordance with our leaders’ sagacious directives, meeting the “here and now” educational needs of our students, especially of our high school students?*

With only grade, age, and sex as identification, high school boys and girls in the East, the South, the Far West, the Middle

³ George Johnson, “The Catholic Schools in America,” *Atlantic Monthly*, Vol. 165, No. 4, April 1940, p. 501.

West, and the Southwest have set forth problems that confront them now, "the solution of which has serious bearing" in their estimation on their welfare "now, later, and in eternity;" classification has been according to the four basic life relationships, namely, with God and the Church, with fellow-men, with nature, and with self.

Following a statement of their difficulties, freshmen, sophomores, juniors, and seniors have commented frankly on the way in which their "education in religion (received this year or any year) is helping or failing to help" them meet these problems satisfactorily. Many have gone into detail regarding placement of material, attitudes developed, class procedures and the like.

On the heels of his or her criticism, in response to the invitation of the questionnaire, each student has suggested a plan for high school religion, covering both content and method in general, that in his or her estimation is best suited to meet the individual and social needs of the students at the different levels of development. Whether or not serious problems can be solved through the religion class has been handled next; those students who feel that private counsel is preferable have noted the person to whom they feel free to turn for such help and why they have selected that particular person. Finally, both boys and girls have evaluated their education thus far as to how it "has prepared or failed to prepare" them for family life. Out of a representative run of 500 returns, 80 have been written by freshmen, 120 by sophomores, 170 by juniors, and 130 by seniors.

Only examination of the answers given in dead earnest by these students can give adequate idea of the extent and gravity of their problems. Again and again the reader meets statements like these:

It is hard to believe in the Church these days when there are so many forces working against it.

It is hard to leave sex alone when it is put in all magazines and newspapers.

It is hard to choose one's life work when the world is changing so.

Thus does a fifteen-year-old freshman sum up his prospects for a sane, stable Christian life in the milieu in which he finds

himself. And who dares deny the clarity of his vision, the soundness of his judgment? To do so is to admit a lack of touch with reality.

A sympathetic study of the whole cross-section taken brings forcibly to mind Mary Perkin's article in a March 1948 issue of the *Commonweal*⁴ regarding the purposelessness of Catholic college graduates. The cry that rings loudest and most often from the forthright statements of these youngsters is one for guidance in their life work.

As yet I am in a muddle about my life's work. The strange part of it is this: I'm scared stiff of what I've got to face when I get out of high school. Yes, I plan to go to college, because I think myself capable of furthering my education. But after that—what? (Junior, 15)

Hundreds claim that senior year is too late to study vocations, for say they—with the deadly logic of youth—"we should be spending our high school years preparing for the work which we are going to do, for which we are best suited."

Teach vocations early. You can't drift all through high school unsure. That is one reason for indifference. If there is purpose, there will be no indifference. (Junior, 16)

Almost as universal as the appeal for vocational guidance, and even more poignant, is the girls' plea for good sex education for freshmen—"to bring it to everyone in a holy way." (Freshman, 14); "it is always good to know about yourself." (Freshman, 14).

Freshman religion: sex, marriage, chastity, etc. This is needed not in senior year but in freshman year. Some students don't get the knowledge necessary to preserve purity in a Christian way. Many vulgar "jokes" arise from this necessity. I was a freshman once myself. (Junior, 16).

Then there is the stabbing paragraph:

Teach purity and marriage before junior and senior year. My real solution should have been given a few years ago. It's too late now for my *big* problem. I wish I had learned some things I know now just a year sooner. (Senior, 17).

⁴ Mary Perkins, "Vocation in Education," *Commonweal*, Vol. 47, March 26, 1948, pp. 587-92.

It is just possible that the demand of these young women holds the answer to the question of a sophomore boy: "Why are so many girls impure?"

The majority of boys who touch on the subject desire an early and realistic teaching of the morality of sex in religion class, some even complaining of how dangerous a girl is who lacks proper knowledge and understanding in this area. One junior boy (17) believes freshmen should receive special instruction on the sixth and ninth Commandments and the proprieties of dating; sophomores should study "marriage and things concerned;" juniors should learn the art of "guarding impassionate love." The reason given for these suggestions is: "That's what bothers the people at this time." A senior boy writes: "There should be more literature on the sexual aspects of life. Religion helps somewhat but not enough." (18) Another senior seriously disagrees, however, advising not to "teach much sex in any year" of religion. "Overemphasis on sex," he goes on to explain, "causes too much thought and thoughts lead to impure action." When it is taught, the instructor should "use a book that presents it straightforward. Not a baby-talk edition." (18)

Race prejudice is a common factor in the area of relationship with fellowmen. The attitude of parents and employers of the "old school" is the most formidable obstacle to the students' development of truly Christian social relations in this field. Parents, friends, employers, and frequently the pastor, they claim, contradict either by word or action or both the Christian principles students have learned in school. It would be difficult to say the number of times the reader of the questionnaires comes across the confession: "I am confused." One senior girl (17) voices the sentiments of the majority: "When your family and the pastor agree yet the teaching of the school and your reason does not, what can you do?"

Many are satisfied with their religion texts, but practically all maintain that there is no application of doctrine to everyday living. As a result, they feel that their religion classes are not helping them to meet their life problems satisfactorily.

I do not know what my life's work will be and am very confused and religion does not help in any way. Religion classes

help me to understand my religion better, but it does not solve my problems. (16)

In religion class all we ever talk about is religion. (15) They realize, evidently better than their teachers, the truth of the dictum of Monsignor Johnson of blessed memory that "we need to understand our religion in terms of everyday problems," that "life and all its problems should be thought through in terms of the faith that is in us."⁵

Again and again students of every level insist that freshmen should be taught "all about the Mass" so they can gain and appreciate everything the Mass offers." Too, the freshmen should study the Mystical Body, its "proximity," so they can realize their place therein. "I would choose this plan because the Mystical Body is so very important to understand. If the Mystical Body is taken care of so is everything else." (Junior 17).

The life of Christ and how to act on dates are the most popular subjects for sophomore study. The Holy Spirit, the Mystical Body, and Church History are recommended most frequently for juniors; hundreds feel that a general review of all the religion they have studied, with special emphasis on its application to everyday problems, together with a thorough study of marriage in all its phases is what the seniors need most.

Opinion is divided about one to three on whether "more serious problems can be solved through religion class" or if private counsel should be sought regarding them. A small group feel it is better to propose an impersonal case in class, with the added benefit of having the same question answered for a number of fellow students, than to face an individual parent, priest, or teacher to ask for counsel.

Serious problems should be solved in the religion class so that all might benefit. You never know when in future life you are confronted with the same problem as your classmate. It should be like a family affair, personal or impersonal, as so desired however. (Junior, 16).

⁵ George Johnson, "A Challenge to Catholic Youth," N.C.W.C., 1941, p. 9.

The majority disagree.

Each person has his own individual problems and it stands to reason that answers can't be given to all those problems in a religion class. A high school student certainly needs personal guidance all four years. (Sophomore, 15).

Complaints are many and bitter if there is no one person provided by the school who would be an expert in counseling young people and would give full time to helping students think through their difficulties. An appreciation of the life-saving character of the confessional for this purpose is universal.

Who could be better fit to judge and advise you than your regular confessor. (Junior, 17).

Gratitude runs high for this opportunity for anonymity and secrecy.

If they are serious problems of a personal nature, I think that your confessor is a better person to go to. Because I know that whatever I tell him will not be broadcasted to anyone else. (Sophomore, 15).

But there are numerous tangles, other than those connected with sin, which young people would like to sit down and unravel under the guidance of a trained, interested, sympathetic and informed person: priest, brother, nun, layman or laywoman. Where a trained counselor is provided, sincere appreciation is evidenced. The students of one large boys' school in an industrial district manifest a deep trust in their priest counselor to whom they may go at any time "without anyone else knowing about it."

He's very understanding, he's kind hearted, and very helpful. He knows how to go about helping fellows like me. (17).

He is a person we can trust and believe he is telling us what is best for us. (18).

He is a wise and just man. (18).

The number of boys and girls who habitually seek direction from their mothers is most consoling. The score for fathers is almost zero. The advice of priests is sought much more frequently than that of nuns or brothers, which fact pays high compliment to both nuns and brothers, since this choice is a

result of the training students receive in their schools. One country pastor would enjoy a peaceful night's rest if he could know the confidence his high school boys and girls have in him. Practically every student responding in his school listed him as the one to whom they "feel free to seek counsel with the assurance" that they will be "understood and helped." The principal in a girls' school of about four hundred holds a similar place in the students' hearts. Less than one percent of the cross-section turn to companions for help on serious questions.

In the estimation of the students sampled, their education has prepared them in varying degrees for family life. Many feel they have been given the basic principles for Christian living and will be able to build on that foundation. Others realize that besides these principles, they need the practical "know how"—"as well for the home," say the girls with place-bomb directness and devastation, "as for the office."

In religion and English we have a unit in the senior year on family life. We aren't however, given any courses on the practical side of family life. (Junior, 16).

Dozens find the study of sociology most helpful in preparation for family life.

My sociology course of this year has certainly prepared me for family life for now and the future, when I will, perhaps, make my own home. (Junior, 16).

My sociology course has helped me most of all in preparation for family life. It has given me a greater appreciation of the oneness of family life. (Junior, 17).

While others say that their English course has met their needs more than any other.

In my English classes I have been more well prepared for family life than in any other classes. I think that this has been due to my teacher's attitude. (Sophomore, 15).

In religion we learn the facts, and that's about all. But in English and sociology we have discussions and we ourselves try to dig out (as we call it) what we want to know! Our English class is one in which we usually get most of the answers and the one in which the most distressing problems are taken care of. (Junior, 16).

One group of senior girls—in the school of the understanding principal mentioned above—claims that it was worth spending

the whole four years in high school to get the semester course on marriage given by the aforesaid principal during the first half of the senior year. Words fail these young people when they attempt to express all that the work of this nun in those eighteen weeks has done to help them see life as God plans it should be, now and "until death do us part." The gratitude of this group is in sharp contrast to the dissatisfaction of the majority of seniors regarding the handling of marriage preparation.

In the year by year synthesis of all returns which will be given in subsequent articles in the *Review*, we have a composite self-portrait of our high school youth around the country. Many replies bring vividly to mind the earlier studies of a similar nature made by Father Urban Nagle, O.P., and Doctor Urban Fleege.⁶ Here, however, more serious problems present themselves; for the scope of this project is broader, embracing as it does both boys and girls in all types of high schools, and the times more troubled.

What lessons does this realistic delineation of our students hold for us teachers? Perhaps as the picture develops under the light of more detailed study, we can piece together the answer to our initial question: Are we meeting their vital needs? In all probability, our characteristically generous and cooperative American students, through their honest, intelligent, often shrewd analyses of the situation, will help us answer our question and learn our lesson. Their comments indicate they entertain high hopes for us. Is it not our solemn obligation, as well as our whole desire, to measure up to their—and Our Holy Father's—expectations?

⁶ Urban Nagle, *An Empirical Study of the Development of Religious Thinking in Boys from Twelve to Sixteen Years Old*. Doctor's Dissertation. Washington, Catholic University of America, 1934.

Urban H. Fleege, *Self-revelation of the Adolescent Boy*, Milwaukee, The Bruce Publishing Company, 1945.

See also, Sister M. Mildred Knoebber, O.S.B., *The Adolescent Girl*. Doctor's Dissertation. St. Louis University, 1935.

Sister Mary Paula Hillery, S.C., *The Religious Life of Adolescent Girls*. A socio-Psychological Study. Doctor's Dissertation. Catholic University of America, 1937.

The Catholic Community College

By SISTER JEROME KEELER, O.S.B., Ph.D.

IN the Report of the Commission appointed by President Truman in 1946 to reexamine the functions of higher education in the United States and the means by which they can best be performed, one of the things most strongly recommended is the establishment of community colleges. Some of these will offer four years of college work, but most of them will include only the first two years. The name *community college* is used rather than *junior college*, because the purpose is educational service to the entire community, and this purpose requires a variety of functions and programs. "The community college will provide college education for the youth of the community certainly, so as to remove geographic and economic barriers to educational opportunity and discover and develop individual talents at low cost and easy access. But in addition, the community college will serve as an active center of adult education. It will attempt to meet the total post-high school needs of its community." (Vol. I, pp. 67-68)

The community college, therefore, while answering the needs of those who expect to continue with advanced or specialized study, will also offer programs of terminal education, both general and vocational, for those young people who do not intend to go on to a university or professional school, and will enable adults to continue their education in evening classes. It will thus become a center of learning for the entire community, stimulating intellectual curiosity and helping people to live better, more useful, and happier lives.

The Commission wishes that, wherever possible, a state-wide system of community colleges be established, on the principle of providing a reasonable equality of educational opportunity for all American youth. In one sense, of course, a college education has for many years been open to any boy or girl of average intellectual ability who wished to profit by it. But the cost of attending college away from home runs from \$600 a year to \$1,500 and more. It has been impossible, therefore, for parents with an average or low income and several children, to send them all to college, even when the sons and daughters themselves worked during the summer or while in school to

help with the expenses. The result has been that sometimes it was not the talented boys and girls who received higher education but the wealthy. The community college, which will enable large numbers to attend college while living at home, will change this situation.

While the Commission envisages that most of these colleges will be public institutions, state controlled and tuition free, it recommends that the junior colleges under private and church auspices have the fullest opportunity to be related to the movement to improve the program of the thirteenth and fourteenth years, "without implying that public funds should be used to support sectarian education." (Vol. III, p. 11)

Catholics, in general, agree that community colleges are an excellent means of making higher education possible for a greater number of people, young and old, who can really profit by it. They also realize that many Catholic parents whose financial condition is not too prosperous and who have several children to educate will be sorely tempted to send them to these free public colleges rather than to Catholic colleges where tuition must be charged, since the Commission so explicitly states that no public funds are to go private institutions.

The obvious solution to this difficult situation is to establish Catholic community colleges with the tuition as low as possible, where students may have all the advantages they would have in the public ones, plus the additional benefits that only a Catholic education can give. What are these benefits?

First of all, a Catholic philosophy of life. Catholic boys and girls should certainly spend the impressionable years of adolescence in a Catholic atmosphere and under Catholic professors. If we want our youth to learn and practice the Catholic way of life and to become intelligent Catholic leaders (or followers) in our confused and complex society, we must see to it that they have a thorough knowledge of their religion and be solidly grounded in the fundametals of scholastic philosophy. We profess to believe that man was made for one end—to know, love, and serve God in this life and so attain to happiness with Him in the next. Then with supreme inconsistency we encourage our young people to go to secular institutions where they become versed in every conceivable branch of learning to the total neglect of religion, which theoretically we hold to be most

important of all. Even if public school teachers have religious convictions (more often they do not) they are forbidden to teach them to their students. Most of our college and university professors are alleged materialists with a skeptical attitude toward everything supernatural, or they are out and out atheists. A classroom in which God is ignored or from which He is banned is no place for a Catholic to seek higher education, and it is utter folly to expect a student to learn eternal truths or Christian principles from a teacher who does not even believe in the existence of a divine Creator.

Is it superfluous to suggest that Catholic administrators make sure that the community colleges which they found be really and thoroughly Catholic, and not just poor imitations of public schools, with a few badly taught courses in religion thrown in to counteract the secular tone that pervades the institution? Pope Pius XI, in his encyclical on the Christian Education of Youth, leaves us in no doubt as to the ultimate purpose of every Catholic school, whether on the elementary, secondary, or college level: "Since education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end." The Holy Father here puts things in their proper perspective. Man is a rational animal, raised by baptism to a supernatural state, and no education can be justified unless it takes into account his spiritual and immortal soul, and prepares him for the future as well as the present life.

Father Edward Leen clarifies still further the aims of true education when he writes: "The supreme achievement of education on its intellectual side is to impart a proper understanding of God, His ways and purposes. To have right views of God is to see the world right. From a right view of the universe springs a sane philosophy of life. It is a function of the educational process to impart such a philosophy. To be acquainted with God, to know Him well, to be conversant with His ways, to share His outlook—that is the goal of intellectual and moral formation." (*What is Education*, p. 201) Many non-Catholic writers recognize the confusion and disorder which characterize much of the higher education in America. Robert

Maynard Hutchins, Chancellor of the University of Chicago, attributes this chaos to the fact that it has no ordering principle in it. Catholics have this principle of unity in their religion and philosophy, which should be the base of all the branches of knowledge—humanities, social sciences, and natural sciences. Under the guidance of the Holy Spirit, the zealous Catholic teacher strives after true wisdom by interpreting and integrating all the fields of learning in the light of Catholic truth, while he inculcates the moral virtues according to the teachings of Christ.

After we have made sure that our Catholic colleges are genuinely Catholic, the next step is to bring to the attention of our Catholic people the dangers of secular schools and the advisability of receiving higher education in a Catholic institution. They will then understand the necessity of founding Catholic community colleges in cities where there is not already a Catholic college or university serving the region. Needless duplication and wasteful competition are, of course, to be avoided, and only in districts where an effective educational program can be developed and where a sufficient clientele warrants the outlay of effort and money, should such a school be established.

It will offer a variety of curricula according to the needs and resources of the area it serves, but the general purposes will be pretty much the same, no matter where it is located. They may be summed up as follows:

- 1) To enable a Catholic student, while living at home, to discover on a college level his major interest, and thereby to make a more intelligent choice of a four-year college or university where he may do advanced or specialized work.
- 2) To offer pre-professional training at a minimum expense to those Catholic students who wish to enter professional schools.
- 3) To provide terminal courses for those who do not intend to continue their education further. The Catholic community college will help to prepare them to enter the world of adults more intelligently and competently, as workers, parents, and citizens of the community, with a philosophy of life founded on solid Christian principles.

- 4) To encourage adults who have finished their formal education to return for specific courses which will serve as a mental stimulus, and which will be beneficial to them in their civic, economic, social, and religious life.

To maintain Catholic community colleges, even when they are conducted with as little expense as possible, will call for great sacrifices on the part of our Catholic people. But the fact that they have so generously supported the parochial grade and high schools through the past hundred years, makes us confident that they will not be found wanting in the present exigency.

The Catholic University Research Abstracts*

A Measurement of the Influence of Socio-Economic Status Upon High School Students' Attitudes Toward Mixed Marriages

By REV. LORAS JOSEPH WATTERS, M.A.

This study, as one part of a larger project in which two attitude scales were constructed, is offered in partial answer to the challenge addressed to Catholic Graduate Schools that they should help teachers measure the less tangible end-results of their educational efforts by developing a series of attitude tests for the various religion courses taught in the Catholic School.

The problem of this investigation was two-fold. In the first place, the attitudes of 524 high school boys toward mixed marriages were measured; secondly, the influence of the father's occupation on the formation of these attitudes was investigated.

From the statistical procedure employed it was possible to conclude that within the whole group studied there were significant differences in attitudes toward mixed marriages. This difference appeared to depend than on the occupation group to which the student's father belonged than on the student's class in school. Thus, the farm was the most productive source of a conservative attitude; the broken home, on the other hand, reflected itself in the less desirable attitudes of the children toward the issue in question. As for the other father's occupation groups (seven in all), it can be said that when they were arranged according to the degrees of conservative-liberal attitude toward mixed marriages they did not fall into the usual socio-economic scale pattern with the professions at the top and labor at the bottom.

*Manuscripts of these Master's dissertations are on deposit at the John K. Mullen of Denver Memorial Library, The Catholic University of America, Washington 17, D.C. Withdrawal privileges in accordance with prescribed regulations.

A Comparative Study of Attitudes of Boarding and Day Students Toward Mixed Marriage

By REV. EDWARD J. VOLLMER, O.S.B., M.A.

The data used in this study were the results of the reactions of 1,400 high school students—400 boy boarders, 400 day boys, 300 girl boarders and 300 day girls—toward mixed marriage. Questionnaires were sent to 14 Catholic schools in the Middle West and Far West. Full instructions were printed on each questionnaire and the students were not required to sign their names.

The results of this study show no appreciable difference between boarders and day students. A critical ratio of 4.78 between boy boarders and girl boarders shows the two groups to have a statistically significant difference. The girl boarders were much more unfavorable to mixed marriage than the boy boarders. Girl day students were less favorable to mixed marriage than boy day students. Girls, as a whole, were found to be more unfavorable toward mixed marriage than were boys. Girl boarders were most unfavorable to mixed marriage, then day girls, day boys, and boarding boys.

The Construction of A Test for the Measurement of the Creative Writing Abilities of Children in the Seventh and Eighth Grades

By SISTER M. FRANCIS ASSISSI PIELMEIER, C.S.A., M.A.

The test of creative writing abilities constructed as the major task of this dissertation is composed of seven subdivisions designed to gain measures of word power, expression power, and inventive power. To discover the value of the items used in this test as means of eliciting responses which might be used in determining the degree to which a child possessed creative writing ability, the test was administered to 312 children in the seventh and eighth grades of four schools in Fond du Lac and Wauwatosa, Wisconsin. An analysis was made of the individual test items to determine their power to elicit responses indicative of the child's ability to write creatively. As a result of this analysis it appeared that the items of Tests 4, 5, and 6

are most valuable in differentiating degrees of ability; some of the items of Tests 1 and 2, although not entirely valueless, might profit from revision and further experimentation. The items of Test 3 do not seem particularly valuable in realizing the objectives of the test as a whole.

The chief value of this work seems to lie in the fact that it demonstrates the possibility of measuring creative writing ability in a fairly scientific manner—a possibility which may be of some significance in further research in this field.

The Catholic Contribution to America During the Exploration and Colonial Periods As Treated By Writers of Recent High School History Texts

By SISTER MARGARET MARY SANNER, M.A.

The purpose of the study was to analyze ten commonly used American history textbooks to determine the emphasis given the Catholic contribution to America during the periods under consideration. To secure the proper perspective for the proposed analysis, a rather extensive reading of Catholic sources was made. In deciding the amount of space given to the religious phase of American life, lines were counted and the results reduced to percentages. To make the analysis more complete, Catholic terms used were listed and a counting made of the number of times each term was used; illustrations also were counted, and the number of Catholic illustrations was compared with the total number in each text. For the purpose of comparison a standard Catholic text was analyzed in the same manner. The conclusions reached in the dissertation were based on emphasis given by the ten texts as compared with that given by the Catholic text.

Preferences of Seventh and Eighth Grade Pupils in Catholic Lyric Poetry

By SISTER MARY PETRINA RYAN, M.A.

Some 500 eighth grade pupils rated 50 lyrics poems for appeal. Some 200 others checked lists of reasons for possible appeal after reading each of the 10 poems selected by the 500. Another group of 60 8th grade pupils studied the poems and

stated in their own words their reasons for liking them. Two groups of (a) normal training teachers (and b) of English teachers made similar ratings. Analysis of responses showed that the choices of youth and adult, of the student and the teacher, of the instinctive feeling as well as of the cultivated taste are governed by the same elements of appeal.

A Study of the Language Skills Basic to Reading Ability in the Fourth Grade

By LORETTA M. BUTLER, M.A.

After certain basic skills in language were assumed to be the most helpful in furthering the development of reading skills, an experiment was undertaken to discover which of these skills would contribute to this development. Emphasis was placed upon the intensive teaching of these written language skills. An experimental and control group were selected. These groups were tested in reading and language. The experimental group was given intensive drill on certain language skills which were implied to be basic to the development of reading abilities, while the control group followed the regular program of instruction. Both groups were retested at the end of the year. The experimental group made definite group and individual gains over those made by the control group. The language skills found to be most helpful to reading ability with this group of fourth grade children were the ability to use and understand words, sentences, and paragraphs; the ability to grasp main and supporting ideas; the ability to use and understand symbols and forms; the ability to use references; and the ability to work independently. Conclusions were not final because of certain limitations, but it is felt that both the language skills and reading abilities may be improved when the instruction is combined.

College and Secondary School Notes

Workshop on Creative Writing

With a staff of specialists serving as lecturers and consultants, the Catholic University of America will conduct a Workshop on Creative Writing for Catholic Writers for ten days, beginning August 22nd, 1949, Dr. Roy J. Deferrari secretary general of the University, announced. The general objective of the Workshop, Dr. Deferrari said, was to make some efforts toward the "betterment of creative work among Catholic writers". The immediate purposes of the ten day intensive course are "to investigate techniques"; "to discover serviceable subject matter" and "to inculcate a firm belief in the necessity for rigorous training."

The lecturers and consultants include:

Regis Louise Boyle, Ph.D., Instructor in English and Journalism, Eastern High School, Washington, D.C.

Walter Campbell, Professor and Director of Courses in English and Professional Writing, University of Oklahoma, Norman, Okla.

Leo V. Jacks, Ph.D., Professor of Classics, Director of Departments of Greek and Latin, Creighton University, Omaha, Nebraska.

Walter Kerr, M.A., Associate Professor of Speech and Drama The Catholic University of America.

Sister Madeleva, Ph.D., President, St. Mary's College, Holy Cross, Indiana.

Richard Thomas Sullivan, A.B., Associate Professor of English, University of Notre Dame, Notre Dame, Indiana.

The Workshop schedule calls for one conference each morning and one each afternoon, with ample time allotted for discussion of the subjects, and late afternoons, evenings and Sunday being left for private consultations on manuscripts. Typical conference subjects listed in the University's announcement included such titles as "What a Story Is"; "Writing is an Art"; "The Proper Subject of Study for the Creative Writer is Man"; "Training in Research Techniques"; "Reviews; Critical Studies";

"Study of Story Material"; "Play"; Some Modern Theories of the Novel"; "The Catholic Writer; the Question of Morals"; "The Matter and Form of Poetry" and "The Seer and the Singer".

A registration fee of \$5.00 must accompany application which should be addressed "Director of Workshops, Catholic University of America, Washington 17, D.C." Tuition for full time students is \$70.00 with board and room on campus for the ten days at \$40.00. The manuscript consultation fee will be \$50.00.

Dr. Deferrari believes that the Workshop will especially attract those who teach or who are in some way responsible for creative writing in Catholic institutions of learning, and those actually engaged in writing, or hoping to engage in it. Others who may be interested, of course, are invited to attend.

Father Schwitalla Resigns as Dean of Medical School; in Ill Health

Resignation of the Rev. Alphonse M. Schwitalla, S.J. as dean of St. Louis University's school of medicine, a post he had held for 21 years, has been announced by the Rev. Paul C. Reinert, S.J., university acting president. Father Schwitalla resigned because of ill health.

Father Reinert said that a new wing of the medical school soon will be formally opened and will be named in honor of Father Schwitalla. He also announced that the Rev. Edward T. Foote, S.J., assistant dean, has been named regent of the medical school and that the university intends to appoint a medical man as the dean.

Father Schwitalla will serve the medical school in an advisory capacity and will devote his time to writing on medical, nursing and hospital problems. He entered the Society of Jesus in 1900 at Florissant, Mo., and was ordained in 1915. He has spent most of his career at the university.

Negro Students Welcomed in 111 Catholic Colleges, Excluded in 22, Priest's Study Shows

A Negro boy or girl seeking higher education in the United States would be welcomed in all courses in 111 Catholic col-

leges and universities, excluded by 22, and accorded partial opportunities in seven schools.

This is the finding of the Rev. Richard J. Roche, O.M.I., in his study, "Catholic Colleges and the Negro Student," published this year by the Catholic University of America Press. The study is described in the current issue of the *Interracial Review*, Catholic monthly published here, as the finest effort in its field. Father Roche, who submitted it as his doctoral thesis at the Catholic University of America, is now editor of *The Oblate World*, a Buffalo monthly.

The priest received responses from 154 of the 164 Catholic colleges he queried. Of these replies 14 could not be classified. The statistics he gathered refer to the 1943-44 academic year, and are still the latest available.

Father Roche found that in the East, 51 of 55 schools said they had no restrictions; in the South, one school of the 13 queried said it had no restrictive policy; in the States of Kansas, Missouri, Kentucky, West Virginia, Maryland and in the District of Columbia, six of 19 disclaimed restrictions; in the Midwest, 37 of 45, and the West, 17 of 21.

The Oblate priest observed that "there does seem to be definite basis for concluding that the incompatibility of the general Southern American racial attitudes with the Catholic faith is recognized to some extent by Southern Catholic educators."

"This recognition, however, is not so strong or impelling," he continued, "as to induce these educators to attempt to oppose the prevailing Southern patterns or to attempt to get them changed radically. Actual conditions in their locality are seen as relieving them of any responsibility in this regard: the material harm, seen as certain to follow, would be too great. To excuse themselves, they rely heavily on State Law where possible, and otherwise, on set local custom."

Father Gannon Retires after 13 years as Fordham Head

After 13 years as Fordham University president, the Very Rev. Robert I. Gannon, S.J., will retire on February 2, it has been announced. His successor will be the Rev. Laurence J. McGinley, S.J., who has been prefect of studies at Woodstock College in Maryland.

Father Gannon, who is 55, will become head of the Jesuit Retreat House at Manresa, Staten Island. He has had the longest tenure of any Fordham president. He was appointed Rector and President in 1936, and ordinarily the term of a rector of a Jesuit institution is six years, but in 1940 the two offices were separated at Fordham and Father Gannon continued as president.

Father Gannon, a native New Yorker, is a graduate of Georgetown University. He was ordained in 1926 and took graduate degrees from the Gregorian University in Rome and Christ's College, Cambridge, England. He is widely known as a public speaker. He was elected president three times of the Association of Colleges and Universities of the State of New York.

Fordham's enrollment, which was 7,300 when Father Gannon took office is almost double that today.

Six Presidents of various countries have been received on the Fordham campus. President Roosevelt attended the university's centenary in 1942, while President Truman received an honorary degree in 1946. In 1936 His Holiness Pope Pius XII visited Fordham as Eugenio Cardinal Pacelli, Vatican Secretary of State.

The new rector and president, Father McGinley, is 43. He is a native of New York, and was educated at St. Andrew-on-Hudson and Woodstock College, and then went to the Gregorian University in Rome. He served for a time as an editorial assistant on *America*, the national Catholic weekly, and while in Rome was a director of Vatican radio broadcasts. He became professor of theology at Woodstock College, editor of the publication, *Theological Studies*, in 1941, and prefect of studies, seminary regent and director of graduate studies at Woodstock in 1942.

The Rev. Joseph A. Murphy, S.J., rector of Fordham, will also retire February 2. His functions as superior of the Jesuit community will be taken over by the Rev. Charles J. Deane, S.J., who has been vice-president and secretary general of the university.

Approved for Affiliation with C. U.

Four senior colleges, one junior college and two high schools have been approved for affiliation with the Catholic University

of America, Rt. Rev. Msgr. P. J. McCormick, Rector of the university, announced. The newly affiliated institutions and the Catholic orders which administer them include:

Wadhams Hall, Ogdensburg, New York—senior college under the auspices of the Diocese of Ogdensburg;

Matignon High School, Cambridge, Mass.—high school conducted by the Sisters of St. Dominic of Adrian, Michigan;

Colegio San Antonio, Guayama, Puerto Rico—high school conducted by the Sisters of St. Joseph;

College of Steubenville, Steubenville, Ohio—senior college conducted by the Franciscan Friars of the Third Order Regular of Loretto, Pa.;

Oblate Fathers' College, Natick, Mass.—senior college conducted by the Franco-American Province of the Oblate Fathers of Mary Immaculate;

Our Lady of the Angels Seminary, Cleveland, Ohio—senior college conducted by the Order of Friars Minor; and

St. Joseph Seminary, Westmont, Illinois—junior college conducted by the Order of Friars Minor.

College Opens Radio Station

The College of the Holy Cross, Worcester, Mass., has opened a campus radio station, WCHC. The Very Rev. John A. O'Brien, S.J., college president, gave the blessing of the station and representatives of radio and television stations in Massachusetts were speakers on the first broadcast. WCHC, designed and constructed by the students of the college, is a carrier-current type of station, which restricts broadcasting pickups to radios on the college campus, but allows for selected programs to be piped out through local stations in the area by telephone wire.

Second University of Kentucky Foreign Language Conference

The Second University of Kentucky Foreign Language Conference will be held on March 31-April 2, 1949, with the theme

"Foreign Languages in Democratic Education." The lecturers will be Dr. Walter V. Kaulfers, Professor of Education and Specialist in Foreign Language Curricula, University of Illinois (Romance Languages); Dr. M. Blakemore Evans, Professor Emeritus of German, Ohio State University (Germanic Languages); and Dr. Hubert McNeill Poteat, Professor of Latin, Wake Forest College (Classical Languages). In addition, some fifty papers will be presented in general and sectional meetings by scholars and teachers from various parts of the nation.

The First Conference on April 22-24, 1948, drew some 300 registrants, representing more than 100 schools and colleges and nine languages, from seventeen states.

Professor Jonah W. D. Skiles (Classical Languages) is Director of the Conference and Professors Adolph E. Bigge (Germanic Languages) and L. Hobart Ryland (Romance Languages) are Associate Directors. Programs may be had from Professor Skiles, Frazee Hall 102, University of Kentucky, Lexington, Ky.

Other Items of Interest

Archbishop John J. Mitty of San Francisco, has announced the purchase of 16 acres of land for a proposed Catholic High School, in East Oakland. According to present plans, the school will be co-educational, the girls being taught by the Sisters and the boys by priests.

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The 1948 Laetare Medal awarded by the University of Notre Dame was presented formally to Frank C. Walker, former Postmaster General and Presidential advisor, Jan. 4 at a dinner in Mr. Walker's residence in New York.

His Eminence Francis Cardinal Spellman, Archbishop of New York, pinned the medal on Mr. Walker and the Rev. John J. Cavanaugh, C.S.C., President of the university, read the citation.

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Pi Lambda Theta, National Association for Women in Education, is again this year announcing the granting of two awards of \$400 each for significant research studies on "Professional Problems of Women."

Bishop Thomas A. Boland of Paterson laid the cornerstone and solemnly blessed and dedicated the new \$200,000 gymnasium of Delbarton school Morristown, N.J. The building replaced one that burned a year and a half ago. A boarding school for boys, Delbarton is conducted by the Benedictine monks of St. Mary's Abbey, Newark.

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The naming of three Negro doctors to the instructional staff of St. Louis University School of Medicine is described by university authorities as the "first appointment of its kind in the Midwest." Their appointment was announced by the Rev. Paul C. Reinert, S.J., acting president of the university.

The three, all members of the staff of St. Mary's Infirmary there, are Dr. Henry Hudson Weathers, named instructor in surgery; Dr. Walter A. Younge, senior instructor in medicine; and Dr. Arthur N. Vaughn, senior instructor in surgery. The university said they will for the present teach at St. Mary's Infirmary, which is a Negro charitable hospital and a staff-related hospital of St. Louis University. All are graduates of Meharry Medical College, Nashville, Tenn.

Elementary School Notes

February 1949

Chicago Leads U.S. in Catholic Scout Program

Leading the country in the number of Boy Scout Units under Catholic auspices is the Archdiocese of Chicago according to statistics compiled by the Catholic Committee on Scouting.

The Chicago Archdiocese has a total of 262 Cub Packs, Boy Scout Troops and Senior Scout Units. Ranking second is the Boston Archdiocese with 250 such organizations, while the Archdiocese of New York takes third place with 229.

Fourteenth other archdioceses or dioceses have more than 100 scout units each. They are: Newark 191, Buffalo 170, Hartford 165, Philadelphia 160, Los Angeles 157, Milwaukee 142, St. Louis 122, Cleveland 120, San Francisco 119, Detroit 115, Springfield, Mass. 114, Pittsburgh 109, and Providence 104.

Sister Wins Book Week Poster Contest

Sister Mary Lurana of the Sisters of the Blessed Sacrament, a graduate student in the Art Department of the Catholic University of America, is the winner of the poster contest for National Catholic Book Week, February 20-26th.

The winning poster is being reproduced in three colors for distribution. This poster, together with a manual, book jackets, slogan strips, the 1949 Catholic Booklist, and other items, will comprise the Catholic Book Week Kit which is available at the Catholic Library Association, Kingsbridge Station, New York 63.

Released-Time Classes Under Fire in Virginia

A spokesman for a delegation of citizens who asked the Henrico County School Board to discontinue its released-time religion program has indicated, according to local reports, that legal action will be brought "somewhere in Virginia" against such classes if the Henrico authorities do not comply.

The school board took no action on this request which was made by members of the Jewish faith. Approximately 44 of the 100 counties in Virginia have released-time classes under sponsorship of the Department of Christian Education of the Vir-

ginia Council of Churches. Catholics and Jews do not participate in the program.

Kentucky Schools Open for Religious Meetings

Kentucky Public School buildings may be rented to religious groups when regular classes are not in session according to a ruling by Assistant Attorney General M. B. Holifield. Holifield made this statement in answer to a query from Theodore Metzger of Louisville who declared that many school superintendents have feared to rent their buildings for religious meetings since the Supreme Court ruling in the McCollum case. The Assistant Attorney General said he knew of no law prohibiting the renting of school buildings to financially responsible religious groups.

Protestant Pupils Use Catholic School Bus

When the Iowa Supreme Court ruled that students in Catholic schools may not ride busses used to transport public school children, 12 men of Sts. Peter and Paul Parish incorporated and bought their own bus. Because some of the Protestant neighbors wished their children to use the bus also, it was decided to make the project an independent venture rather than a parish program. At the present time, the bus hauls 34 children, and follows a 35-mile route each morning and evening.

Organization Collects Nation-wide Data on Comics

A state-by-state report on comics is being gathered by the National Congress of Parents and Teachers from its state branches as part of an "action program" launched last fall. Handling the survey is a national committee which will serve state and local Parent-Teacher Associations as a clearing house for interchange of procedures and recommendations for dealing with comics. This committee will also assemble and distribute research findings that reveal the influence of objectionable comics on children.

Building Costs Mount with Increases in School Enrollment

School construction costs were more than three times as high in 1948 as they were in 1913, and almost 50% higher than they were in 1943, the U. S. Office of Education reports.

Many communities throughout the country are utilizing dilapidated, obsolescent school buildings which need replacement, while many school systems lack even a sufficient number of old buildings to serve mounting enrollments. As compared with 1947 figures, 1956 enrollments in public educational institutions are expected to show increases as follows: elementary schools 28%, and secondary schools 16%. 1948 enrollment figures in Catholic schools will show an increase of approximately 28% at the elementary level by 1956, while by 1960, the enrollment in Catholic high schools will be increased approximately 34% over that in 1948.

The rise in Catholic school enrollment figures will call for at least one-fourth as many elementary schools, and one-third as many high school buildings as were in use in 1948. The expected increase in the number of students attending public schools will necessitate more than 200,000 new classrooms.

Thousands of localities cannot finance needed school construction without state aid, and some states cannot provide this assistance without Federal aid. Only 19 states now provide some financial assistance to local school districts for capital outlay, but several states are contemplating legislation for this purpose in 1949.

Detroit Schools Schedule Concert series

Approximately 30,000 boys and girls in 44 separate school systems of metropolitan Detroit will attend 16 Wednesday morning school concerts by the Detroit Symphony Orchestra during the year 1949. Sponsored by the Orchestra, the J. L. Hudson Company and the Detroit Schools, the concerts have been planned exclusively for school children.

One feature of the concerts is an intermission quiz in which pupils from selected schools are quizzed on study material based on the day's concert. All concerts will be recorded, and will be reproduced on Sunday mornings for the benefit of students who were unable to attend the concert proper.

St. Joseph Sisters' Teachers College Commemorates Fiftieth Anniversary

Nazareth Normal School, directed by the Sisters of St. Joseph, completed fifty years as a teacher-training institution for religious in the Diocese of Rochester in December 1948.

Organized in 1898 for the purpose of preparing young teachers to more effectively meet the educational needs of the day, this religious normal school gradually evolved into a four-year institution with the authorization to grant the Bachelor of Education degree.

For thirty years, Nazareth Normal School offered a one- and two-year teacher-training program until in 1929, plans for a three-year normal course were realized. Thirteen years later, in 1942, a four-year curriculum approved by the Teacher Education Division and the Division of Higher and Professional Education of the New York State Department of Education was inaugurated.

During the past ten years, 331 Sisters have received the normal school diploma which entitles them to the Bachelor of Education degree upon completion of one year of work at Nazareth College. These Sister graduates of Nazareth Normal School are now teaching not only in the Diocese of Rochester but also in other dioceses of New York, and of Pennsylvania, New Jersey, Massachusetts, Rhode Island, Connecticut, Maryland, Alabama, Michigan, and Puerto Rico.

Hong Kong, Educational Authorities Propose School-Aid Grants

In Hong Kong, the Department of Education has submitted a recommendation to the British Colonial authorities for grants to private and public schools.

Embodied in the "Provision Draft of the Grand Code," which resulted from a joint study, begun before the last war, by departmental officials and school authorities, the recommendation calls for grants equal to the difference between each school's approved annual expenditures and its income. Grants were proposed under three headings: Annual Recurrent Grants for Operating Costs, Contributions to Provident Funds and a Build-

ing Depreciation Fund, and Capital Grants toward Construction and Major Repair Expenses.

Expenses approved in the Draft Code include salaries, travel, and rent, among others. Previous disagreements on the salaries of religious teachers as approved expenses was resolved after a request from the heads of Catholic schools that equal treatment be accorded to all parties.

Commies Hamper Educational Activities of Church in China

Communists in China are using every means to take the formation of youth out of the hands of the Church, Bishop T. J. McDonnell, Auxiliary of New York and National Director of the Society for the Propagation of Faith, declared recently in discussing the January intention of Pope Pius XII, "Catholic Schools in China."

Even in free China, it has become increasingly difficult to maintain Catholic schools which now provide for 300,000 elementary pupils, 32,000 secondary school students, and 7,484 students in higher institutions of learning. At present these schools lack adequate finances and teaching staffs, and receive no aid from the state.

According to Bishop McDonnell, the Chinese National Government is not hostile to the Catholic Church; rather it seeks the aid of the Church in the work of reconstruction, and encourages all Christian schools. However, under an article of the Chinese Constitution guaranteeing religious freedom, it is forbidden to teach religion and to hold religious functions in public school buildings.

Ruling Increases Educational Privileges in Germany

The German government in the French Occupied Zone has been given free rein in educational matters, and may train teachers in denominational colleges without consulting French officials. It is anticipated that this move will have far-reaching effects in the predominantly Catholic region of Germany, as well as in the shaping of policies by Anglo-American authorities in other occupied zones of Germany.

News from the Field

Philadelphia Meeting of N.C.E.A.

"The Liberty Shrine in '49"

A more complete explanation of that slogan means that between 8,000 and 10,000 Catholic educators from all parts of the United States will assemble in Philadelphia from April 19 to 22 for the 46th annual convention of the National Catholic Educational Association, of which Archbishop John T. McNicholas, O.P. of Cincinnati is President-General.

A galaxy of widely known speakers already has been engaged to address the various sessions of the convention, which will center around the general theme, "Relationships of Government, Religion and Education," it has been announced by the Rt. Rev. Msgr. Frederick G. Hochwalt, Secretary-General of the association.

The Very Rev. Robert I. Cannon, S.J., will be the convention's keynote speaker. He will deliver his address at a civic reception on the opening day of the convention. The other principal speaker on this occasion will be United States Senator Brien McMahon of Connecticut.

The convention sessions will be held in the spacious Philadelphia Convention Hall, which will provide ample accommodations for the various meetings of all the association's departments and sections.

A solemn Pontifical Mass will formally open the convention.

After the opening session of the convention, the various N.C.E.A. departments and sections will conduct meetings in their own interest. The departments and sections are:

The college and university department; the seminary department; the secondary school department, and the elementary school department; and the minor seminary section, the deaf education section and the blind education section.

In conjunction with the convention, meetings of Catholic music teachers also will be held, at which some of the country's outstanding choral and liturgical chant groups will be heard.

Rev. Edward M. Reilly, superintendent of schools for the Archdiocese of Philadelphia, heads the Philadelphia committee in charge of convention arrangements.

Mr. James E. Cummings, convention manager, has announced that the 1949 convention will feature the most outstanding exhibit of educational facilities by 136 commercial firms, the largest in the history of the association's annual meetings.

Among some of the outstanding speakers scheduled to address the sessions are: Brother Bonaventure Thomas, F.S.C., president of Manhattan College, New York; the Rev. William E. McManus, assistant director, Department of Education, National Catholic Welfare Conference; the Very Rev. Robert J. Slavin, O.P., president of Providence College, Providence, R.I., Sister M. Madeleva, C.S.C., of St. Mary's College, Holy Cross, Ind.; Gen. Charles T. Lanham, U. S. Army and a host of other, who will be announced in the near future.

Brotherhood Week February 20-27, 1949

(Sponsored by the National Conference of Christians & Jews)

A return to peace and harmony among men, like charity begins at home. The modern world is an unhappy one because too many people, including many Americans, are suffering from man-made economic racial and religious tensions.

Although at first thought, removal of these tensions may seem completely quixotic and utopian, let us suppose that we Americans were to resolve to reaffirm our faith in the philosophy of the Declaration of Independence and actually to make it a practical every-day rule of life. If from this moment we were to determine all our actions in the light of the fatherhood of God and the brotherhood of man, to become as scrupulous in our duties as we are zealous of our rights, we could do much, this Brotherhood Week of 1949, to help shatter the barriers of international interracial and inter-religious misunderstanding that man in his blindness or perversity has permitted to arise.

—REVEREND JOHN J. CAVANAUGH, C.S.C.
President, Notre Dame University

Unusual But Not Unprecedented, Bishop Muench Says of Secular Dress Used by Nun-Teachers

By using a secular garb while teaching in the public schools of North Dakota, Catholic Sisters have done something unusual

but not unprecedented, Bishop Aloisius J. Muench of Fargo has written in the Catholic Action News of Fargo.

"Rather than retreat from the field of education which they rightfully occupy," the Bishop stated, "and thereby acknowledge defeat of both basic rights and educational interests, they have made an adjustment that does them great honor."

A State-wide referendum on the wearing of nuns' garb by Sisters teaching in public schools was held in June. After the voters approved an anti-garb statute Church authorities decided to allow the teaching nuns to wear a modified form of secular dress so that they might continue their work. Bishop Muench, who has served as Apostolic Visitor to Germany for several years, was overseas at that time.

The prelate reviewed other instances in history in which Sisters have had to adjust their mode of clothing in order to perform their mission. He said that 300 years ago St. Vincent de Paul "caused a sensation" when he prescribed the dress of Breton fishermaids for his Daughters of Charity. He noted that the Ladies of Nazareth, a Dutch community with an apostolate among working women, do not even have a uniform secular dress. In Mexico and in some European countries where persecution made it unsafe for Sisters to identify themselves in public, they adopted street dress, he recalled.

"The need of adjustment has been recognized for many years now in a practical way in the Catholic hospitals of our country," Bishop Muench wrote. "Hospital Sisters put on hospital service garb, especially in the operations rooms, during the hours of duty. No one has ever yet called it a religious garb; indeed, it covers up the religious garb."

The Fargo Bishop said that the North Dakota nun-teachers "have focused in a most dramatic manner the eyes of the nation on a system of education that has isolated itself from religion," and added that "we hope the courageous action of our Sisters will help to call attention to these perils and give to American youth the knowledge of God and His holy things to which they have a rightful claim."

State Education Bureau, Diocesan Schools Join in Radio Cultural Series

The Massachusetts Department of Education and the Diocesan School Office of Boston, acting cooperatively, have inaugurated a dramatic series entitled "Tapestries of the Past" over Station WEEL.

This twelve-week series is a new type of cooperative radio venture. It is the first time in the eastern part of the country that a state department of education and diocesan schools have worked together to produce a general entertainment program. The keynote of the series is cultural rather than academic, and it is intended for the general listening public of all ages.

"Tapestries of the Past" presents the stories of men and women who stand out by reason of their courage and wisdom. The portrayals range from St. Francis of Assisi to a Yankee sea-captain. The actors are public and parochial high school students, alternating each week. The opening program on December 18 was presented by students of Quincy High and North Quincy High School and was based on the importance of Quincy in the achievement of American independence.

Continuous Novena for Vocations

A continuous novena for vocations to the Priesthood, Brotherhood, and Sisterhood is under way in Central Catholic High School, South Bend, Indiana. The novena began on November 1 and will continue until the last day of school in June.

The student body, all boys, 100% has volunteered to undertake the obligations of the novena. Each day a different student says the Rosary and performs some act of self-denial. On Monday the schedule of those who are to take part in the novena during the week is posted on the school bulletin board and in the home-room. In addition to this schedule, penny post cards called "pin-up" card indicating day and date are sent to the students' homes as an additional reminder of their part in the novena. The Rosary is said any time during the day at the convenience of the student.

Central Catholic High School is a diocesan school for boys under the direction of the Brothers of Holy Cross.

News in Brief

Parochial school science teachers joined their public school colleagues from all parts of New England to meet in Boston with U.S. Atomic Energy Commission officials and nuclear scientists and discuss methods of presenting atomic energy principles to high school students.

• • •

In school at home is nine-year-old Jerry Romano, a fourth-grade student at St. Anthony's school, Des Moines. Confined to his bed by a hip ailment, Jerry attends all his classes by means of a telecommunication system provided by the Des Moines diocesan superintendent of schools. He listens in and recites as though he were still at his desk in the second row. His written work is brought to him by a neighborhood buddy.

• • •

The Catholic Boy, a national magazine for boys, has been purchased by the Congregation of Holy Cross, which administers the University of Notre Dame, it was announced by the Rev. Thomas A. Steiner, C.S.C., Provincial of the Indiana Province of the Holy Cross Fathers.

The Rev. Frank E. Gartland, C.S.C., youth editor of Our Sunday Visitor from 1940 to 1946, has been appointed editor, and Robert C. Fouhy, of Binghamton, N.Y., business manager of the magazine.

• • •

The Catholic University of America Press announced the publication of PARATROOPER PADRE by Rev. Francis L. Sampson, chaplain with the famed 101st Airborne Division during World War II, now stationed in Japan with the army.

• • •

With a Solemn Mass offered in the Maria Angelorum chapel at their motherhouse in La Crosse, Wis., the Sisters of the Congregation of the Third Order of St. Francis of the Perpetual Adoration recently formally opened the observance of their centennial year. Celebrations of the jubilee will continue throughout 1949.

Book Reviews

THE DIDACHE, EPISTLE OF BARNABAS AND ST. POLYCARP, LETTER TO DIOGNETUS, PAPIAS, translated by James Kleist, S.J. Ancient Christian Writers Series. Westminster, Md.: The Newman Bookshop, 1948. Pp. vi+235. \$2.75.

This is the second contribution of Father Kleist to the Ancient Christian Writers series. Like his first translation, *The Epistles of St. Clement of Rome and St. Ignatius of Antioch*, this translation is not only faithful to the original texts, but it has all the earmarks of a scholarly work. Students will find great help in the copious philological and exegetical notes which are provided. These notes together with short bibliographies and some comments on the ancient writers themselves are placed after the translation. This feature should facilitate reading by those who prefer to follow the thought of the ancient writers unmolested by commentary. Though we recognize this as a feature of this series, it is not intended to minimize in any way the assistance in understanding the meaning of passages which Father Kleist's notes give. We are indeed indebted to him and to the other scholars cooperating in this series on *The Fathers* for opening the treasures of the patristic age to English-speaking people.

If this volume contained nothing more than the translation of the Didache, it would still be an asset to any library. The Didache purports to be an instruction based on sayings of Our Divine Lord and transmitted by the Apostles to pagans who wished to become Christians. It is in all probability the oldest extant non-canonical literature, and it was hailed as the most important patristic discovery in the later half of the last century. Many of the faithful are familiar with translations of the Bible. This volume gives the man opportunity to read another great book of Christian evidence which dates back to Apostolic times.

JOHN F. ROWAN.

St. Charles Seminary,
Philadelphia, Pa.

THE MASS OF THE FUTURE by Gerald Ellard, S.J. Milwaukee: Bruce Publishing Co., 1948. Pp. xv+360. \$4.00.

From the sacrifice of Abel down to a Votice Mass for the Electrical Engineers' Institute is a most comprehensive sweep;

yet this is the all-embracing view of sacrificial worship that Father Ellard masterfully presents, revealing the relation of all sacrifice to the one Absolute and Supreme Sacrifice. From his encyclopedic knowledge of sacred history and ecclesiastical documents, the writer gleans the salient features, shakes them free from encumbering details, and sets forth the sound doctrine that has ever lain at the heart of sacrifice, of priesthood, and of lay participation as a privilege and a duty. With sureness of touch, he traces influences and transitions that from epoch to epoch have led to modifications, supplying with a rare gift for selection details which enrich and illuminate without confusing the essential or weighing the reader down with documentation. No aspect of the Holy Sacrifice from its essence to the accidentals of plain chant or sacred edifice is overlooked.

The fifteenth chapter of the book opens with these words:

"Non offeram Domino holocausta gratuita: Mass instruction, like practically all Catholic teaching involving obligation, must be imparted simultaneously at two widely differing levels. On the lower level of obligation the relevant law must be made clear; on the higher level of perfection the motivation of accompanying love must be made radiant."

It is precisely this that Father Ellard does; he makes radiant the motivation of accompanying love in our offering of the Holy Mass.

The work is divided into three sections: (1) *The Mass of the Past*, in which we are led from the sacrifice of the Old Law with its rich rites and essential notion of sacrifice divinely revealed to the Supreme Sacrifice of Calvary and Its continuation through Apostolic times, through the ages of the catacombs "in spirit, in truth, and in danger", through the twilight of semi-barbarism into the age of glorious faith and human frailty, down to the canons of Trent; (2) *The Mass of the Present*, which deals with the variant attitudes in late centuries, the influence of Jansenism, the solicitude of the Holy Pontiffs for full participation of the laity in their role of co-offerers with the priest, the relatively recent resurgence of liturgical consciousness, and the essential points of the *Mediator Dei*; (3) *The Mass of the Future* which envisions the development of those most hopeful seedlings found in present practice into a Catholic life of faith and worship—a development

consonant with the implications contained in the doctrine of the Mystical Body of Christ and the social unifying potential of the Holy Eucharist.

In all, Father Ellard gives us an inspiring work, learned yet exceedingly readable, which all who wish to grow or to teach others to grow in love and understanding of the Holy Sacrifice of the Mass should read, re-read, and assimilate.

SISTER M. BRENDAN, S.C.I.C.

St. Vincent's Convent,
St. John, New Brunswick, Canada.

A STUDENT'S TEXTBOOK IN THE HISTORY OF EDUCATION, 3rd Edition, By Stephen Duggan. New York: Appleton-Century-Crofts, Inc., 1948. Pp. XXI+512.

This volume which was first published in 1916 and revised in 1935 has now been brought up to date. New material has been added in this third edition describing the changes in educational theory and practice that have been generally adopted in democratic countries, and explaining the transformation that characterizes education in totalitarian states. Written primarily for students who are preparing to teach or for those who have a cultural interest in the subject, this history of education aims to give the student a better understanding of present-day problems in education. Obviously the emphasis is on modern education, yet without slighting any other period. Since Western civilization has developed the educational ideals, content, and practices which characterize it today, ancient systems which did not contribute directly to Western culture and education, are not considered at all.

Jewish education which is given consideration first by the author is treated somewhat fully because of its marked influence on the religious beliefs of the peoples of the West. Greek and Roman education are next given due attention; while education in the Middle Ages and in the era of the Renaissance received adequate treatment. In modern times, recent trends in education and its present situation are discussed. The last part of the book deals with the development of national systems of education in the United States, Germany, France, England, Italy, and Russia.

This history of education has rendered good service to students of educational history, and the third edition should make it an even more serviceable textbook.

FRANCIS P. CASSIDY.

Department of Education,
The Catholic University.

EDUCATIONAL PSYCHOLOGY by Arthur Gates, Arthur Jersild, T. R. McConnell, and Robert Challman. Third Edition. New York: Macmillan Co., 1948. Pp. 818. \$4.25.

This text might well be taken as in itself defining the field of educational psychology, even though Professor Gates does not believe in defining the field. The changes in the quarter century since the publication of the first edition of this widely used book are most interesting to one who studied the first and taught the second. That it now takes four authors to discuss adequately the areas which of necessity must be covered is in itself one comment. The present emphases on child development, especially on the emotional and social development, and on mental health are urgently necessary in our current social order. In this new edition, Doctor Jersild's chapters cover child development—physical, emotional, social, and mental—and the evaluation of the school program by assessing the changes in the individual pupil; Doctor McConnell's cover his specialty, learning; Doctor Gates' are concerned with intelligence, aptitudes, and testing; and Doctor Challman's, clinical aspects of the school program, adjustment, mental health, guidance, and finally the problem of the mental health of the teacher, a must chapter for administrators and for professors of education who are now so concerned with problems of recruitment to the teaching profession. Bibliographies are very much up to date and discussions throughout sound. The only topic I should have liked to see discussed in a little more detail is Thurstone's primary mental abilities, but in the space allotted this is adequately done. I should judge this one of the best all around books in the field.

WALTER L. WILKINS.

University of Notre Dame,
Notre Dame, Indiana.

READINGS FOR LIBERAL EDUCATION, edited by Louis Locke, William Gibson, and George Arms. New York: Rinehart and Co., 1948. Pp. xiii+768. \$3.00.

The purpose of the editors of this volume was, according to their own testimony, "to make an anthology that would help first year college students understand what liberal education can mean to them." The first three parts of the book are concerned with the skills of a liberal education: learning, reading and writing, and thinking. The four parts that follow represent the great areas of liberal learning: the arts, science, society, and philosophy and religion. The table of contents presents an impressive array of authors whose writings have been excerpted, from Plato to our contemporaries. Of the eighty-four authors included, fifty-two are still living.

It is not the province of this review to criticize the subject matter of the individual extracts, but rather to evaluate the selection made by the editors in terms of their expressed aims. The first section is admirably done and poses many pertinent questions that should evoke profitable thought on the part of the students as to what he expects college to do for him.

While the remaining sections contain much that is fine and worth while, the general effect is one of superficiality. The selections deal with too many topics and presuppose an apperceptive background that few college freshmen have. Even granting that passages will be elucidated by a versatile teacher with an adequate margin of knowledge in various fields, it is difficult to see how the average student would "take intellectual possession of much important writing, writing which offers him an enlarged understanding of life and a degree of self knowledge." On the contrary it seems that a sense of confusion and futility would necessarily follow so superficial and inadequate an introduction to really great issues.

Too frequently in the various extracts statements are dogmatically made with no substantiating evidence. Furthermore, such statements remain unchallenged in the questions appended by the editors to each section. I submit a few:

"If the religious attitude consists of a lively and sustained concern for human values, of spiritual sensitivity toward truth and beauty, of regard for the health and wealth of the

human spirit, many would call Bennington religious. *It is all a matter of definition.*" (p. 61) (The italics are mine.)

"After the thirteenth century. . . the Christian philosophy of the origin and destiny of man lost its commanding position and at last faded into the realm of myth." (p. 571)

"As the Christian story in its historical aspects was discredited and a more verifiable knowledge of man's activities was disclosed, it was inevitable that the traditional philosophy should be replaced by new ones. . . ." (p. 574)

Similar example could be multiplied.

Throughout the book words are often misspelled and sometimes omitted. "Fetchistic" (p. 198), for example should read either "fetishistic" or "fetichistic." "Afrite" (p. 703), I conjecture, should be "sprite." Apparently there is an omission in the sentence which reads: "They would watch the scene without really becoming involved in it, and you would have no means of concentrating the characters are feeling." (p. 229) Again there is an omission in the following: "How does Cousins set about proving his basic proposition that all men must swered in Fosdick's 'Are Religious people Fooling Themselves?'" (p. 755) There are also errors in the Greek and Latin words on pages 72, 389, 390, and 600. Figure 19 (p. 330) is labelled incorrectly.

SISTER MARGARET MARY, I.H.M.

Immaculata College,
Immaculata, Pa.

CENTRALIZED AND COOPERATIVE SERVICES FOR DIOCESAN SCHOOL LIBRARIES, edited by Brother David Martin, C.S.C. Portland, Oregon: University of Portland Press, 1948. Pp. 244.

As a part of an educational program honoring the first graduating class of the Rosary College Library Extension School at the University of Portland, an institute on school libraries was held last July. The eleven thought-provoking papers read have been assembled in this book. The opening paper by Sister M. Catherine Eileen, S.H.N., is one of the most interesting of the group. It is an endeavor to present a profile of the Catholic school library in the Pacific Northwest, based on a study of the answers to a questionnaire sent to over a hundred element-

ary and secondary schools. It is regrettable that this study does not embrace a survey of the use of periodicals by Catholic pupils, for data on this phase of library use are woefully lacking. In his study, *Personal Problems of the Modern Adolescent*, Doctor Urban Fleege attempted to appraise Catholic pupils' awareness of Catholic periodicals, but the result seems a rather distorted picture of actual conditions. In this study, pupils were asked to name without benefit of a checklist the periodicals with which they were acquainted. As was to be expected, few periodicals were named.

Another fine paper is that of Sister M. Tobias, O.P., on Co-ordinated School Library Service. Though lacking in examples of actual cases of successful library coordination, this paper suggests many worth while procedures. Programs for centralizing Catholic school library service are now operating in several centers throughout the country, as for example, at Manhattanville College in New York and in the Diocese of Covington. The publication of the results of such efforts and of institutes such as that held at Portland will help greatly in rounding out our knowledge of Catholic library service, of which at present too little is known.

REDMOND BURKE.

Director of Libraries,
De Paul University, Chicago.

CHEMISTRY, A COURSE FOR HIGH SCHOOLS by John Hogg, Otis Alley, and Charles Beckel. Second Edition. New York: D. Van Nostrand Co., 1948. Pp. 555.

The outstanding feature of all recent texts in Chemistry is an attempt to clarify the subject matter by a judicious organization of the matter itself; the order in which the matter is presented generally differs with each new book. This Chemistry text is no exception. Instead of the usual procedure of treating oxygen, hydrogen, and water first, it begins with a treatment of atomic energy, which is followed by discussions of constitution of matter and heat. Though it is true that we can effect better learning in many cases by a reorganization of the order of presentation, in some instances the order of this text seems to make understanding more difficult. The presenta-

tion of the sections in carbon chemistry on coal and petroleum before the chemistry of the more basic elements makes a pupil's learning of inorganic chemistry harder. Again a better comprehension of ionization would be achieved if the construction of the atom were treated before Arrhenius' theory of ionization and ionization of acids and bases. Moreover, combining instruction on individual experiments with the material to be covered in class lecture tends to make the text bulky and deters pupils from reading it.

In spite of these criticisms, however, this text has many valuable features as far as instruction is concerned. The bold type print of important material will be helpful to both pupils and teachers. Diagrams and illustrations are numerous and clear. At the end of each chapter, there are a concise summary, a set of good questions, and a list of pertinent problems. Moreover, the problems are not limited to the matter of the particular chapter, but refer also to learnings from preceding chapters. In this way, the problems are made to serve as a means of general review.

BROTHER G. STEPHEN, F.S.C.

West Catholic High School,
Philadelphia, Pa.

BOOKS RECEIVED

Educational

Burns, Norman and Houle, Cyril O., Editors: *The Community Responsibilities of Institutions of Higher Learning*. Chicago: The University of Chicago Press. Pp. 88. Price, \$2.00.

Frederick, Sister M. Catherine, O.S.F.: *A Vade Mecum for Teachers of Religion*. Milwaukee: The Bruce Publishing Company. Pp. 344. Price, \$4.00.

Kindergarten Committee, Department of Education, Archdiocese of San Francisco: *The Catholic Kindergarten*. A Curriculum Guide. New York: W. H. Sadlier, Inc. Pp. 181. Price, \$2.00.

Textbooks

Campion, Sister M. Pascal, O.S.F., and Donelan, Sister M. Bede, O.S.F.: *Their Country's Pride*. An Anthology of Rural

Life Literature. Milwaukee: The Bruce Publishing Company. Pp. 482. Price, \$3.75.

Curriculum Committee, New York State Council Catholic School Superintendents: *Course of Study Religion*. Grades One to Eight, Inclusive. Syracuse, N.Y.: 257 East Onondaga St. Pp. 59, 67, 57, 67, 77, 79, 79, 76. Price, \$1.00 ea.

Scanlon, Cora Carroll, A.M., and Scanlon, Charles L., A.M.: *Second Latin*. St. Louis: B. Herder Book Co. Pp. 270. Price, \$3.50.

General

Healy, Rev. Kilian J., O. Carm.: *Walking With God*. New York: The Declan X. McMullen Co., Inc. Pp. 88. Price, \$1.50.

Oursler, Fulton: *The Happy Grotto*. A Reporter's Account of Lourdes. New York: The Declan X. McMullen Co., Inc. Pp. 79. Price, \$1.50.

Pettengill, Samuel B.: *Smoke Screen*. New York: America's Future, 205 East 42nd St. Pp. 126. Price, \$1.00.

Pamphlets

Blakeslee, Alton L.: *Blood's Magic for All*. New York: Public Affairs Committee, Inc. Pp. 32. Price, \$.20.

Le Count, Samuel N.: *How to Improve Your Study Habits*. Palo Alto, Calif.: Pacific Books. Pp. 30. Price, \$.25.

Lovasik, Father Lawrence G., S.V.D.: *Monthly Spiritual Renewal*. St. Paul: Catechetical Guild. Pp. 40. Price, \$.15.

Paulson, Blanche: *Days of Our Youth*. Self-Appraisal and Careers Pamphlet Series. Chicago: Board of Education. Pp. 70.

The measure of worth

of a Catholic school to a Catholic parent is the extent to which it makes his child love and practice his religion.

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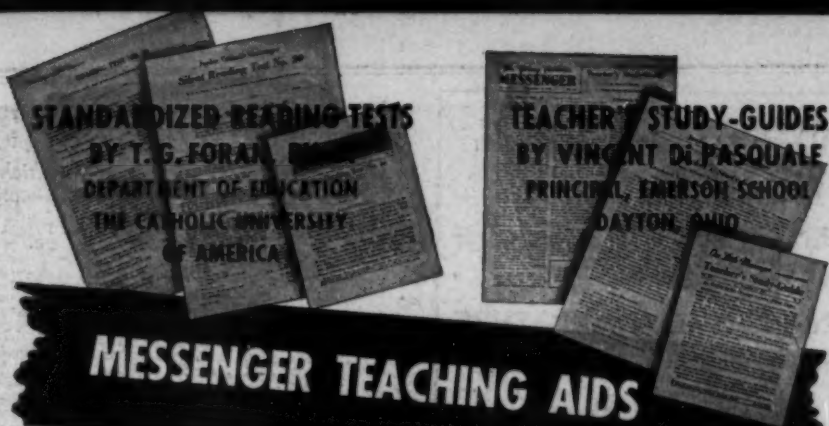
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